CHRISTS COMMVNION WITH HIS CHVRCH MILITANT.

First preached, and now publiſhed for the good of Gods Church in generall.

The ſecond Edition.

BY
NICHOLAS LOCKYER,
Maſter of Arts.

Cant. 1. 13. *A bundle of Myrrhe is my well-beloved unto me, he ſhall lye all night betwixt my breaſts.*

LONDON,
Printed by *R.H.* for *Iohn Rothwell*, at the Sunne in S. *Pauls* Church-yard, 1641.

TO

The vertuous Lady,

Aunt SUSAN CECILL,

Grace and peace be multiplyed by Iesus Christ.

Madame,

THe ſweet taſte I have had, of your Ladyſhips love to the beſt things, hath encouraged me, humbly to

preſent this littletract unto you. What *Solomons* ſpeaks from experience, that you upon triall have found true, *That the moſt promiſing contents of this life, are vanity and vexation of Spirit*. Our wiſe and mercifull Father doth uſually thus imbitter the ſweeteſt things of this world to us, that wee may the more cordially reliſh

relliſh, and fervently ſeek after, that full ſatisfying and everlaſting ſweetneſſe and comfort, which is in Communion with Chriſt our heavenly Husband, in whom all fulneſſe of conſolation dwels. A drop of this tranſcendent fulneſſe, your Ladyſhip (I hope) ſhall find diſtilled into your ſoul, by reading this little Worke

now come to your hands, which like *Aqua Vitæ*, ſhall cheer and revive your ſad ſpirit, when ready to faint. Fainting perſons, carry little bottles of reviving liquids, alwayes about them; if your Ladyſhip ſhall think fit, to make this little tract, your pocket-companion, and peruſe a little of it ſtill, when you feele ſoule-

qualmes

qualmes to ſeaze upon you, you ſhall finde (I truſt) through the bleſſing of Chriſt, much eaſe and comfort; and ſo ſpend and end your aged dayes, in more true ſolace of heart, then yet you have done your primeſt dayes of flouriſhing youth. The accompliſhing of this, is the ſincere and holy aime of your much

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obliged Nephew, in this his firſt offering to publique view. Which ſimple aim, that the Lord may graciouſly anſwer, to your Ladiſhips comfort here, and eternall happineſſe hereafter, I ſhall ſtill continue my prayer, (though here I end my Epiſtle) that the Lord will ſtill attend this my poore endevour with his rich

bleſſing,

bleſſing, to all the partakers therof, and in ſpeciall to you.

Your much obliged Nephew,

NICHOLAS LOCKYER.

SPOTTI
1-

CHRISTIAN READER.

Communion with Christ, is our happineſſe in this world, and in the world to come: that which makes every ſweet thing ſweet, and every ſweet thing ſweeter. With this ſweet ſubject is this little Tract, now come to thy hand taken up. Poore fallen man is ſtill complaining of one want or other; and when

when the thing is given which he longed for, yet his ſoule is as farre from content, as before; like to a childe that cries for this and that, and yet when hee hath what he cryed for, continues crying ſtill, and cannot tell well what he would have. All our want is this, the want of Communion with Chriſt: this is the cauſe of all complaints; the infelicity of the ſoule; the ſumme of mans miſery, here and hereafter: but poore blind man ſees it not, and therefore complaines of twenty things, twenty miles a this ſide hi

diſ

diſeaſe ;. and ſo ſpends his dayes in labour and ſorrow, and yet loſes happineſſe, both here and hereafter too. A full fruition of Chriſt, is full felicity: a full fruition of any thing below Chriſt, without Chriſt, is but vanity and vexation of ſpirit. The more then, O fallen man, th u canſt get into communion with thy God, the more will thy great loſſe be repaired, thy complaining ſoule ſatisfied, and thy tranquility ſettled upon thee a gaine. Hunt not then after riches, honours, pleaſures, and ſuch like low delights

of

of the ſonnes of men, with this deluded miſtaken world, which lies in wickedneſſe; for felicity is not in theſe: but ſtudy and ſtrive after a nearer communion with Chriſt: the next way to get moſt in with him, is the ſpeedy way unto all happineſſe: ſo much as thou canſt get of his company, ſo much art thou in heaven. How precious are thy thoghts unto me, O God, how great isthe ſum of them? If I ſhold count thē, they are more in number then the ſand: when I awake I am ſtill with thee. *This*

Pſal. 139. 17, 18.

is

in Heaven upon Earth; and that true nobility and honour, which we ſhould all be ambitious after; to loſe our ſpirits in God. What an unſpeakeable felicity is it, to bee ſtill with God in our thoughts? This ennables the ſpirit of man, and makes it a companion to the King of Kings: this gives evenneſſe and ſteadineſſe to a mans courſe, and makes him walke in all the wayes of God blameleſſe: this gives tranſcendant peace and tranquility to a mans ſpirit; and makes him unmoveable in the midſt of feares.

feares: this gives bread in famine; drinke, in drought; peace, in warre; health, in ſickneſſe; life, in death. Devote thy ſelfe therefore to Chriſt, that he may devote himſelfe to thee: and as a poore medium *of communion, make uſe (if thou pleaſe) of this enſuing Treatiſe. If thou get any good, give glory to God; and make the poore Penman, a conſtant ſharer in thy prayers.*

Thine in Chriſt,

Theophilus Philanthropus.

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FINIS.

CHRISTS COMMVNION with his Church Militant.

IOHN 14. verſ. 18.

I will not leave you comfortleſſe, I will come to you.

CHRIST and his Church are deare each to other: the truth of this is at large manifeſt in this Chapter. Chriſt as a heavenly Husband, being to leave his earthly Spouſe, to wit, his Church Militant, and to live with his Father at his right hand in glo-

ry, with his Church Triumphant; endeavoureth with various Verſes of this Chapter, to comfort the ſad Spirit of his beloved Spouſe, which he perceived was much dejected. The Verſe which I have choſen to inſiſt on, is one of them: *I will not leave you comfortleſſe, I will come to you.* In more words let me repeat this Verſe againe. *Thou, O my Love, my Dove, my faire One, art ſad I ſee, and diſconſolate at my departure! As a Lily in the valley; nay, as a Lily (indeed) among thornes I ſhall leave thee: the Prince of darkeneſſe dwelling in the children of darkneſſe, will endevour to devoure thee; Sons of Belial will beſet thee, perſecute and torment thee, as they have done me before thee: but be not at this diſmayed, O faireſt of women, dejected, as one without all conſolation: for I will not leave thee comfortleſſe, I will come to thee.*

What difference is there between a Priſonhouſe and mine own houſe if ſweet friends continually come to me there? 'Tis a Priſon & no better

we abide in whilſt we dwell in the body: fetter'd we are with many luſts; and groan we do, under the tyranny and oppreſſion of a body of death; and O! wretched men that we are dwelling in theſe dungeons of Clay, if no friend frō heaven come to us? 'Tis true, O my Spouſe, what thou ſayeſt; and therefore that thy dwelling in the body may not be cōfortleſſe, I wil come to thee. *I wil not leave thee cōfortleſſe, I wil come, &c.*

The body is a priſon to the ſoul, and the World is a Hell to both. The God of this world is a Devill, and the children of this world Devils, to the Spouſe of Chriſt. The Father torments her ſpirit; and the children torment her fleſh: neither in body nor ſoule, whileſt in this world, can the Spouſe of Chriſt be quiet. We that are thus in hell upon earth, ſhall quickly be comfortleſſe, if no friend from Heaven come to us. True, Oh my Spouſe: but to prevent this, *I will come to thee.* From Heaven to Earth (indeed) is a long journey; but yet this

I'le not ſtand on; rather then thou ſhalt be left comfortleſſe, in any condition upon Earth, I will from Heaven come to thee. Let it be what weather t'will; at what time t'will; and be at midnight thou need'ſt me, I will come to thee; *I will not leave you comfortleſſe, I will come to you.*

Affliction hath made many friends upon earth forſake me, O my Saviour! wilt not thou my heavenly friend ſo ſerve me? What if the Devill caſt me into priſon? will thou come to me there? wilt thou viſit me when I lie in a naſty room, amongſt naſty wretches, that curſe and ſwear, which thou canſt not endure to heare? Yea, O faireſt of Women! rather then thou ſhalt be comfortleſſe in ſuch a condition, *I will come to thee.*

Thou wilt come to me, O my Saviour; one day; but what if the Devill keepe me in ſuch a Priſon *ten dayes?* a long time? till the *iron enter into my ſoule?* wilt thou not waxe weary at laſt, and leave com.

comming to me? No my love, I am reſolved to the contrary. [*I will not*] *leave thee comfortleſſe* [*I will*] *come to thee.*

Why, but what if Satan winnow me as Wheat, and caſt me into ſinne, which is more odious to thee than any priſon; than any place, or any thing: wilt thou not then ſhake me off for ever, and never come to me more? This, O faireſt of Women, may make me ceaſe comming to thee *for a moment*, but no longer; for I am reſolved not to [*leave*] *thee comfortleſſe* in any condition, either of ſinne or puniſhment. *I will not* [*leave*] *thee comfortleſſe*, [*I will*] *come to thee.*

My Text, you ſee, is Chriſts conjugall promiſe to his Spouſe, of all kindneſſe, during the time of his perſonall abſence. The matter of this promiſe is conſolatory; the forme according to which our Saviour expreſſeth this conſolatory language, is firſt negative, *I will not leave you comfortleſſe.* Secondly, affirmative, *I will come to you.* Theſe

latter words containe the reason of what is delivered in the former. Wee cannot bee comfortlesse; [*because*] Christ still comes to us. And thus taking the words you may reade them thus, *viz. I will not leave you comfortlesse*, [for] *I will come to you.* No condition can be comfortlesse, if Christ come to us.

I will not leave you comfortlesse, Οὐκ ἀφήσω ὑμᾶς ὀρφανὺς, *I will not leave you fatherlesse and motherlesse. I will not leave you Orphants*, saith the Originall, ἀπορφανίζομαι, the word comes from, that is here translated *comfortlesse*, which signifies, to be made fatherlesse and motherlesse; which because it is usually a condition very comfortlesse, therefore is the word thus rendred, ὀρφανὺς *comfortlesse*. Thus the children of Christ shall not be left. They are no *Orphans* which have Christ for their Father. They are never totally bereft of all comfort, to whom Christ comes: and thus he will still doe to his Church Militant. Christ will never leave comming from Heaven

to

to Earth, although it bee a very long journey, as long as he hath any one childe upon Earth. *I will not leave you comfortlesse.*

I will come to you, ἔρχομαι πρὸς ὑμᾶς, I returne to you saith the Originall; spoken in the Present tense, and not in the Future, [*I will*] *returne to you*, as we have it translated. *Ac si diceret Christus* (saith one) *se licèt nondum profectum, iam esse in reditu*; As if Christ had said, although I am not yet gone from you, yet am I returning to you. Christ though not actually in person departed, yet was ready in Spirit to be present with his Spouse to the end of the world.

Thus having Paraphrastically gone over these words, I wil put the plain meaning of them into this *Thesis* in divinity, *That the Church of Christ Militant shall not be left comfortlesse, because Christ will come to her.* Or thus, *no childe of Christ upon Earth, shall be left comfortlesse, for Christ wil come to him.* What Christ spake at his departure to his Disciples,

was not for them onely, but for the comfort of all his people to the end of the world. In his Disciples hee spake thus to all his children, that are or ever shall be upon the face of the Earth, *I will not leave you comfortlesse, I will come to you.*

This comfortable doctrine, that I may fully and methodically handle, I will lay open unto you these foure things: First, that Christ doth come to his children upon Earth. Secondly, how Christ doth come to his children upon Earth. Thirdly, when Christ doth come to his children upon Earth. Lastly, why Christ will take so much paines, as to come to his children on Earth? I begin with the first of these, to wit, that CHRIST doth come to his Church and children upon Earth. The truth of this is evident by our Saviours owne language, and by each godly mans experience.

Our Saviour, not onely in my Text, but in many other places promised to come to his Church Mili-

tant,

tant, and therefore surely he doth come to his people on Earth: for Christ is God, *and God cannot lye nor repent.* What Christ hath said he will do, that he will faithfully performe to a tittle: *for faithfull is he that hath promised*, saith the Apostle. *Go therefore and teach all Nations, &c. teaching them to observe all things, whatsoever I have commanded you; and loe I am with you alwayes, even to the end of the world. Amen.* This place shewes plainly that Christ doth come to his children upon Earth; and that he will do this to the end of the world. For Ministers (of all men) to walke faithfully in their places, teaching their flock to *observe* [*all*] *things, that Christ hath given them in charge*, will cost them hot water, especially living in corrupt places. This our Saviour tenderly consider'd; and therefore that his Disciples might not be dishearn'd, he assures them of his company unto the last, to support and comfort them. *Loe I am with you to the end*

Matth. 28. 19,20.

of the world. Christ by this phrase of speech doth hint us, that what he then spake, should reach further then unto those to whom hee then appeared: namely, to all Ministers and people *to the end of the world*, that shall faithfully discharge their places and callings to his honour.

I might here tell you, that not only Christs word, but also Christs name sets forth the truth of this, that Christ is with his Church Militant, and so consequently, that he doth come to her. He was called *Emmanuel*, which being interpreted, Mat.1.23. *Is God with us.* Which name was not only to note Christ, as then corporally present with his Church, but to note Christ as one having actually assumed our nature, and so to be more gloriously present with his Church to the end of the world, then ever before from the beginning after *Adams* fall. Now as she said of her Husband, *as his name is, so is he? Nabal is his name, and folly is with him:* so may the Spouse

speake

ſpeake of her Husband Chriſt; as his name is, ſo is he. *Emmanuel* is his name, which ſignifies *God with us*, and ſo indeed is Chriſt. He is continually with us. What *David* ſaid of himſelfe, in reſpect of Chriſt, that may we truly ſay of Chriſt, in reſpect of us. *Netherthelesſe* (ſaith he) *I am continually with thee; thou haſt holden me by my right hand.* Though Chriſt dwell in Heaven, and we on Earth, yet nevertheleſſe he is continually comming to us, and abiding with us.

The godly have and do finde the truth of this by bleſſed experience, which is the ſecond thing; and that which I rather inſiſt on, for the confirmation of the truth in hand: becauſe againſt experience there is no diſputation. *Peter* found the truth of this, that Chriſt comes to his children upon Earth, that their condition may not be comfortleſſe. *Herod* caſt *Peter* into priſon, and thought to have made him comfortleſſe; but Chriſt came to him, as you may ſee. *And behold* (ſaith Acts 12.7.

(saith the Text) *the Angell of the Lord came upon him, and a light shined in the Prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly, and his chaines fell off from his hands.* The Iews by a storme of Stones thought to have made *Steven* comfortlesse, but Christs comming to him prevented. Christ so gloriously came to him in that deadly storme, that he found more comfort then (I beleeve) then ever hee did before in his life: for *he looked up stedfastly into Heaven, and saw the glory of God, and Iesus standing at the right hand of God:* he saw the Heavens opened ready to receive him, which transcendently revived him: which glorious vision he could never have seen, had not Christ come to him. *Paul* likewise found the truth of this point, when he had left *Athens*, and came to preach to the *Gentiles* at *Corinth*. He was very fearefull, what successe he should finde in his Ministery, amongst the barbarous *Gentiles*. Now our tender Saviour, that

that *Paul* might not be overborne with feare, and made heartleſſe and comfortleſſe, graciouſly comes to him in a viſion, as you may read. *Then ſpake the Lord to Paul by night in a viſion, Be not afraid, but ſpeake, and hold not thy peace; for I am with thee; and no man ſhall ſet on thee to hurt thee, for I have much people in this City.* Thus at another time Chriſt came to *Paul*, that he might not be left comfortleſſe, when he was pleading his cauſe before *Ananias*, and like to be pull'd in pieces. *And the night following* (ſaith the Text) *the Lord ſtood by him, and ſaid, be of good cheere Paul, for as thou haſt teſtified of me in Ieruſalem, ſo muſt thou alſo beare witneſſe at Rome.* At another time *Paul* and *Silas* together had experience of this truth, that Chriſt comes to his Church Militant. As they were powring out their ſoules together in prayer, Chriſt wonderfully came to them: he came in an Earthquake, and made the *foundations of the priſon ſhake*, and ſo *opened*

Acts 23.11.

ned all the prison doores, and loosed every prisoners bonds. Comfortable was Christs comming to *Paul* and *Silas*, but terrible to the Goaler; for he seeing in what manner Christ broke in and rescued his servant, would have killed himselfe; but Christ came graciously to his soule also, and rescu'd it out of the hands of the Devill. Happy was it for this man, that Christ did finish two workes in one journey; to wit, come to *Paul* and *Silas*, and deliver their bodies out of Prison, and withall come to their Goaler, and deliver his soule out of Prison too. In an Earthquake Christ came both to Prisoners and Goaler: for the Goaler came *trembling* to the Prisoners of hope, as a man in despaire; *and fell downe*, saith the Text, *before Paul and Silas.* 'Tis no matter how Christ come to us, so he comfort us before he leave us. Thus I have shewed to you, that Christ doth come to his Church Militant.

The second thing that I am to shew you, for the opening of the point

point, is, how Christ doth come to his Church Militant. To this I will answer, First, more generally, and briefly: Secondly, more particularly and fully. More generally and briefly, I answer thus; Christ visits his Church Militant, as *David* visited and comforted *Hanun*, to wit, mediately by his spirit, as *David* did mediately by his servants. *And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the* [*Spirit of truth,*] *&c. Peter* found the truth of this, that Christ by his Spirit comes now to his church Militant. *While Peter thought on the vision,* [*the Spirit*] *said unto him, behold three men seek thee.* John 14. 16, 17.

But in the second place, that I may more particularly and fully answer to this question, to wit, how Christ doth come to his Church Militant to comfort her in all conditions; I will lay before you the generall conditions of mankinde, and shew you how Christ by his Spirit, as a Comforter, comes to us in them.

The

The generall conditions of mankinde ate two, *prosperity* and *adversity*.

Prosperity would soone bring the soules of Gods people to a comfortlesse condition, did not Christ by his Spirit come to them. Satan, that evill Spirit is so busie, comming to the children of God, when in prosperity, that did not Christ also come to them by his Almighty Spirit, to quench all his fiery darts, their soules would soone be comfortlesse, the Lord knowes. When *Peter* was warm in the High Priests Hall, then the Devill by a Damosell came to him, and so far he prevail'd on him, that had not Christ lookt back upon him, and by his Spirit come to him, he had beene in a comfortlesse condition indeed. And thus would the condition of good men now be, which are warme in their nests with outward things, did not Christ come to them: when the sonnes of God be honourable, and great amongst the sonnes of men, as *David* and *Solomon*,

Solomon, *Iob*, *Iacob*, and *Abraham* were; then the Devill in point of policy, though not out of love, visits them often; and by often comming to them then, drawes their precious soules into many sinnes, as pride, ambition, malice, sensuality, and the like; which like Cankers, quickly fret and eat out all divine consolation in the soule, and leave it like the Prodigall feeding upon husks; solacing it selfe with no other joy and content, then what the bare creature dipt in sinne will afford the sense; which, you must needs say, is of all comfortlesse conditions the most and worst comfortlesse. Now that these may not be left in this comfortlesse state, to perish eternally, Christ by his Spirit thus comes to them. First in a sweet still voice behinde them, as the Prophet speaks, saying, sometimes, in the midst of their sensuality; this is not the way to eternall joy: no, this is the way, O sensuall soule, walk in it.

This

This ſtill voice ſtrikes a dampe in the merry ſenſuall ſoule of a Chriſtian, and makes his heart, in the midſt of vaine laughter, ſad. If this be not prevalent enough to turne him, but on againe he will in his ſinfull way; then Chriſt comes with a witneſſe, in thundering and lightning, to convince and ſting the conſcience, as he did to the Iſraelites, to bring them to ſee their wickednesſe in chuſing a King, Vntill God thunder'd and lighten'd from Heaven fearfully, they layd not to heart their rejecting God as their King, but went on ſtrongly and unaffectedly in their way. And juſt thus oft times it is, with many of the Sonnes of God in proſperity: the ſtill voice of Chriſt ſweetly ſuggeſting, and mildely checking for ſinne, is not ſtrong enough to ſtop and turne them; untill the Angell of the Covenant come downe into the conſcience, and ſtand with a flaming Sword, threatning nothing but Hell and Death, if they make on a ſteppe further, they ſtop nor turne not;

not; which though not Christs naturall carriage to his children, yet he will in tender love deny himselfe thus farre, as to put on an affrighting Vizard upon his smiling countenance, and come terribly, and save violently, by plucking his children out of the fire, rather then he will leave any of his so comfortlesse, as to perish remedilesse. Christ will speake out and speake plaine, as he did to *David* by *Nathan*, when a still voyce, and secret silent hints and becks will not doe. He will come and lay his mouth to a mans eare and cry aloud, when he perceives that the pleasure or profit of sin hath made him very deafe: he will never leave crying and calling, striking and knocking, till he hath made the deafe soule heare, and humble himselfe with *Peter* and *David*, and then hee puls off the terrible Vizzard from his countenance, and lookes upon the mourning penitent, with a countenance like *Lebanon*, and his lips droppe sweete smelling myrrh,

myrrh, into his broken ſpirit, and ſo is not left comfortleſſe, according to Chriſts promiſe, *I will not leave you comfortleſſe, I will come to you.*

But ſuppoſe Satan ſhould not be buſie, comming to the ſonnes of God in proſperity; yet would worldly proſperity be a comfortleſſe condition, ſhould not Chriſt by his Spirit come to them. Riches and honours, together with all other delights of the Sonnes of Men, they are as the white of an Egge, things without ſavour, unleſſe Chriſt come along with them to us: they tyre and weary, pricke, diſtract and vexe a man: they rob him of his ſleepe, and many times of his wits, nay, of his precious life: they drown mens ſoules in pride, voluptuouſneſſe, ſecurity, and ſo ſet them in the next way to Hell. This ſnare waits at every ungodly mans table, which makes proſperity to him comfortleſſe. This ſnare, that it may not catch the godly, Chriſt comes to them by his Spirit, and ſanctifies proſperity by them: *Hee teaches them*

them how to abound; that is, how ſo to uſe the creature, as to enjoy ſervice and comfort from it, and to bring honour and glory to God by it.

The creature is empty of what it promiſeth; and entiſing with what it hath: and this makes proſperity to every carnall man, a comfortleſſe condition. Now to take off both theſe, Chriſt comes to his children which enjoy the creature, plenteouſly: he comes in the creature, & ſo cures the emptineſſe of it: that is, by his bleſſing he makes it ſatisfiable and contentfull to the enjoyer, which it is not of it ſelfe: this is the peculiar gaine that attends the godly; Chriſt comes in the creature to them, and ſo cures the emptineſſe of it, and puts ſuch a ſupernaturall vertue and ſweetneſſe in it, that *they are therewith contented.* And as Chriſt comes [*in*] the creature to cure the emptineſſe of it, ſo hee comes [*with*] the creature, to cure the entiſing of it. He doth by the creature leade the ſoules of his Children

children to the Creator: by the ſweet of the one, he lifts up their ſouls to heaven, to admire the ſweetneſſe of the other: ſo that, that which others are entiſed and beſotted with, and reſt in, that they take wing from to flee to heaven, whence comes every good and perfect gift, which is that indeed that makes proſperity a comfortable condition; which otherwiſe is comfortleſſe enough, the Lord knowes.

Secondly, adverſity would be a comfortleſſe condition to the godly, if Chriſt by his Spirit did not come to them: This I ſuppoſe none will deny; *For no affliction in it ſelfe is comfortable or joyfull*, but comfortleſſe, if Chriſt by his Spirit doe not come to us. Corporall affliction is a comfortleſſe condition, unleſſe Chriſt come to us, and bee our Phyſitians. Spirituall affliction is a more comfortleſſe condition, if Chriſt doe not come to us.

Here theſe two queſtions are neceſſary to be anſwered: Firſt, how doth Chriſt come to us in corporall afflicti-

affliction? Secondly, how doth Christ come to us in spirituall affliction?

To these questions both together, I thus answer: Christ the Physitian of soule and body, comes to both with comfort in one way; and that is by helping the soule to apply the promises of God, which are sutable to his distresse. If a childe of God be sad and sorrowfull, because of corporall affliction, Christ comes to him by his Spirit, with this comfortable language, *I am all-sufficient*. Christ by his Spirit, spreads abroad this Cardinall promise before the sad soule, and shewes him what a depth of mercy is folded up in it. There is a sufficiency of wisedome in mee, to finde out wayes and meanes to deliver thee, though never so low brought. There is likewise a sufficiency of power, to prosecute right meanes to accomplish their right end. Nay, there is a sufficiency in me, to worke about good for thee, O sad soule, without meanes.

There's

There's a ſufficiency of affection and will, to declare power and wiſedome, with every attribute elſe, for thy good. If for all this application and amplification of a generall promiſe, the ſoule ſtill droope under ſome corporal calamity; Chriſt doth then in ſuch a ſoule, as *Iacobs* ſonnes and daughters did for him, *They all roſe up* (ſaith the Text) *and comforted him:* ſo Chriſt by his Spirit, after a lively manner indeed, riſes up in ſuch a ſoule to comfort him: and now he leads this mourning Chriſtian to ſome particular promiſe; that is, ſuch a promiſe as ſpeakes not of deliverance in generall, but of deliverance in particular, out of this or that kinde of diſtreſſe, which he groanes under. As to give you an inſtance, ſuppoſe a Chriſtian be ſad and take thought, as Chriſt ſaith, *What he ſhall eat, and what he ſhall drinke, and wherewithall he ſhall be cloathed:* then the Comforter comes with this particular promiſe, which ſpeakes of deliverance out of this particular diſtreſſe.

Gen 37.35.

Firſt,

First, seeke the Kingdome of God and his righteousnesse, and all these things shall be added unto you: take therefore no thought for to morrow, for to morrow shall take thought for the things of it selfe. If yet for all this, the spirit of a Christian still complaine, as one fearing he shall want daily bread for him and his; then the Comforter comes, and perswades the soule to rest quietly upon the promise of God. Hee speakes now to the complaining Christian, as the Levites father in law did to him, *Comfort thy selfe, I pray thee, with a morsell of bread.* Comfort thy self, O mourning soul, I pray thee, with this particular promise, which is but a morsell of that bread, which came downe from Heaven, one of the least favours that Christ hath procured for thee, to wit, a right and interest in the creature: with this perswasive language, doth Christ follow the complaining soule, untill he hath perswaded him, to owne his owne mercy, and so he keeps his children

Mat. 6. 33, 34.

Iudges 19.

in poverty, from being comfortlesse.

As Christ in corporall afflictions comes to his children, and keeps them from being comfortles; so likewise he comes to them in spirituall afflictions, that they may not be left comfortlesse. If a childe of God be sad and sorrowfull, because of this or that strong temptation, the Comforter then comes to him with this sweet language, *My grace is sufficient for thee.* Thou prayest, and Satan tempts thee; thou doest fast and pray, and yet Satan and thy lusts are more violent upon thee: thou doest all this with bitter teares, and Satan is the more bitterly bent against thee, and thou art foil'd every moment. By this, O winnowed soule! Christ would shew thee, that thou wilt bee comfortlesse, in the midst of all thy sore soule-labour, unlesse he come to thee. *This same shall comfort us, concerning the worke and toile of our hands*, said *Lamech of Noah:* so may we say of Christ; this same

same must comfort us, concerning the labour and toile of our soules with any temptation, or else we shall be comfortlesse, though we labour never so much: and this Christ doth and will do, *I will not leave you comfortlesse, I will come to you.*

If a Christian lye languishing, because of Satans prevailing upon him by temptation; that he may not be comfortlesse in this condition, Christ by his Spirit comes to him, and shews him the fountaine of his blood, how deep it is, and how free it is. How deepe it is, that it will drowne all sin; Sins after conversion, as well as before: sinnes often repeated, as well as sins once only committed. And then hee shewes the wounded soule, how free this fountaine is, for *any that hunger and thirst for it, for any that are weary and heavy laden*, and desire to be eased by it; and so by degrees drawes the wounded soule, to wash his wounds in it by faith, and so Christ heales and comforts him. As the brethren 1 Ioh, 1. 7.

of *Ephraim* comforted him, when he mourned because the men of *Gath* had slaine his sons. So Christ comes to us, and comforts us, when the Devill by his temptations hath almost slaine our soules, he like the good Samaritan, powres in oyle and wine into our wounds, and cures us. Though Satan passe by, and his limmes passe by, and leave us comfortlesse, in the day of our wounds and bleeding, yet Christ cannot, so full of bowels is he, nor will not, *I will not leave you comfortlesse, &c.*

1 Chro. 7. 22.

If a Christian lye languishing, because of often and frequent relapses, after promises and purposes to do better; If this Christian in the anguish of his spirit speak to every godly friend, as the Prophet did to his, *Therefore said I, looke away from me, I will weepe bitterly, labour not to comfort me, because of the spoiling of the Daughter of my people*; Looke away from me, O ye my Christian friends! yea, and you my faithfull Minister; for I will weepe

Isay 22. 4.

weepe bitterly, labour not to comfort me, becauſe of the ſpoiling of my ſoule, by ſo often ſinning, againſt vowes and promiſes, favours and bleſſings: Chriſt comes to this ſoule, and will not leave him comforteſſe in this condition, (though it be indeed a very deſperate condition.) The Comforter uſually takes this courſe, with this comfortleſſe ſoule, to powre in ſome oyle into his deepe wounds: he reaſoneth with him from the mercy of man, to the mercy of God; from a drop, to the Ocean; and it may be, faſtens upon his own language once delivered to *Peter*. *Peter came to our Saviour and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Ieſus ſaith unto him, I ſay not unto thee untill ſeven times, but untill ſeventy times ſeven.* From this ſpeech, the Comforter thus reaſoneth, with this ſad and ſore wounded ſoule, viz If Chriſt would have *Peter*, a ſinfull man, ſhew ſo much mercy to one, ſo often offending him; Matth. 18 21,22.

ſurely Chriſt a holy God, and infinite in love, is ready to ſhew much more compaſſion himſelfe, to thoſe that are penitent, though they have ſinned times without number againſt him. Thus the Comforter leades this deſperate Chriſtian, as a weak wounded man by the hand, from the mercy of man, to the mercy of God, and enables him this way, after ſome ſpace of time, to take in comfort: for Chriſt is reſolved, he will not leave this Chriſtian comfortleſſe. Chriſt will never leave comming to this comfortleſſe ſoule, with this ſpeech of his to *Peter*, and others of like nature (as Chriſt is well furniſht for a comforter) untill he hath brought him to drink willingly (for Chriſt forceth no Phyſick upon any Patient) of the cup of conſolation more or leſſe; and the longer-ſick ſoule turne away their heads from this cup, the more (many times) he perſwades them to drink, at laſt.

If Chriſt *tentandi gratiâ*, for trials ſake, hide himſelfe from a Chriſtian,

ſtian, and ſo ſet him a mourning, I ſhall ſhew you by and by, how he comes to him. This is a condition (though of all deſerted conditions, the beſt) which will make a Chriſtian heart comfortleſſe indeed. *Thou didſt hide thy face, and I was troubled.* Gods hiding his face, though but for trials ſake, will ſo trouble a Chriſtian, that he will quickly be a burthen to himſelfe, *and feare round about*, as 'tis ſaid of *Paſhur*. 'Twill make him weary of the night, and weary of the day; weary of his owne houſe, and weary of Gods houſe; weary of mirth, and account it madneſſe; weary of riches, honours, yea life it ſelfe, and wiſh for death. *O that I might have my requeſt, and that God would grant me the thing that I long for, even that it would pleaſe God to deſtroy me, that he would let his hand looſe and cut me off, then ſhould I yet have comfort:* then ſhould I ſee the face of God, which I long like *Moſes* to ſee; then would he lift up the light of his loving countenance, Pſal. 30. 7.

and cauſe his face to ſhine gloriouſly upon me, whereas now I walke in the vally and ſhadow of death; dark dayes are all that goe over my head; the glorious Sunne of righteouſneſſe ſhines not upon my ſoule, from morning to night. To this ſad ſoule thus bemoaning himſelfe for want of his beloved, Chriſt his well beloved thus comfortably comes. *There hath no temptation taken hold on thee yet, O mourning ſoule, but that which is common to man: and be aſſured of this, that God is faithfull by whom thou art tempted, and will not try thee above that which thou art able: but will with the temptation alſo make a way to eſcape, that thou maſt be able to beare it.* For a moment, O faireſt of Women, I ſaw juſt cauſe to hide my face from thee, to try the truth of thy love to me; but know, that with everlaſting kindneſſe will I have mercy on thee. Thy dulneſſe alſo in my ſervice, and thy low-priſing my company, did ſomething trouble me; but know, *that the*

1 Cor. 12. 15.

moun-

mountaines ſhall depart, and the hils be removed, but my kindneſſe ſhall never depart from thee: for this is as the waters of Noah unto me; as I have ſworne that the waters of Noah ſhould no more goe over the Earth; ſo have I ſworne that I will not be wroth with thee, nor rebuke thee. O thou afflicted, and toſſed with tempeſt, and not comforted, behold I will lay thy ſtones with faire colours, and lay thy foundations with Saphirs, and I will make thy windowes of Agats, and thy gates of Carbuncles, and all thy borders of pleaſant Saphirs. Out of this ſweet language of the Prophet to the naturall branch, the Comforter will fetch ſuch precious water of life, to revive this deſerted ſoule: with theſe kiſſes of his lips will he ſo comfort him, that he ſhall be conſtrained to ſay with *David, Thou which haſt ſhewed me great troubles, haſt quickned me again, and haſt brought me up againe from the depths of the Earth; thou haſt increaſed my joy, and comforted me on every ſide.* I Iſay 45.8,9. Pſal 71.6.

could hitherto, O my God, see thy back-parts; some sad attributes of power and justice, which did terrifie my soule to looke on; but loe now I see thy glory, thou hast caused it gloriously to passe by me, nay, to shine upon me: I see thy face like Lebanon, comely as the Cedars; and herewith is my longing soule satisfied, as with marrow and fatnesse. *This is my comfort, in mine affliction, for thy Spirit, O Christ, by thy word hath revived me.* So that this soule, though very sorrowfull, yet is not left Comfortlesse, neither. Thus I have answered the second *Quære*, to wit, how Christ comes to us.

The third thing that I am to shew you, is, when Christ comes to us. *I will not leave you comfortlesse, I will come to you.* But when, O my Saviour, wilt thou come to us? To this I answer first more generally, then more particularly and determinately. More generally and briefly, I answer thus. Christ is already come, and is present with his Church

Church Militant, and will be to the end of the world, as hath beene already proved. *I am come into my garden, my Sister, my Spouse, I have gathered my Myrrh with my Spice; I have eaten my honey combe with my honey: I have drunk my wine with my milke.* Christ we see, by this sweet language, is come, and is with us already. *I am come, &c.* Cant. 5. 1.

But when will he come to me in particular, as a comforter? this is the question. To this I answer first negatively, then positively. Negatively I answer thus: viz. Christ doth not come to us in this valley of teares, as *Aaron* was commanded to come into the holy place: *Let him not come at all times*, saith the Lord, *lest he die.* If Christ should not come to us at all times of our distresse, we should die under our burthen, so comfortlesse would be our condition. When my body is afflicted, I shall be comforlesse, if Christ doe not come to me. When my soule is afflicted, I shall be more comfortlesse, if Christ doe not Levit. 16. 2.

not graciously come to me. When my head akes, teeth akes, back akes, or belly akes: yea, when my least finger, or joynt in my body akes, I shall be comfortlesse, unlesse Christ come to me, so dolorous and comfortlesse a creature is man.

Wherefore as a positive answer, to the question ere-while proposed, know, that Christ comes to his Church Militant, at all times: as long as his people live in this valley of teares, and are in any distresse of soule or body. He comes to them in prosperity, to sweeten that, or else there would be but a little comfort and sweetnesse in it: but he comes to them in all adversity, after a more speciall manner to sweeten that, being of it selfe very bitter; bitternesse in the abstract: my meaning is, altogether bitter, without the least sweetnesse or pleasure in it, to soule or body: for no affliction is in the least manner or measure joyous, but as Christ, by his kind comming to us then, makes it so.

But

But here I ſhall be thus queſtioned: *viz*, if Chriſt as a Comforter comes to his Church Militant, in every diſtreſſe of ſoule and body; how is it that many of Gods children, in corporall and ſpirituall afflictions, utter comfortleſſe and hopeleſſe language, as thoſe that finde no Comforter come to them? *Is thy mercy cleane gone, and haſt thou forgotten to be gracious*, ſaith *David*, *haſt thou ſhut up thy loving kindneſſe in diſpleaſure, and wilt thou be no more intreated. &c.* Many ſuch like ſad and dolorous complaints are ſtill uttered by ſome of Gods deare children: now if Chriſt as a Comforter, come to his in every diſtreſſe, why is it thus with theſe?

To this I will give anſwer firſt more indirectly thus. Poſſibly that ſoule which thus complaines, cannot but confeſſe that Chriſt hath come and tender'd comfort to him, though he through anguiſh and unbeliefe refus'd it. Now if our ſoule-Phyſitian come from Heaven to us, and brings Cordials for us, and we will

will not take them, but caſt them behinde our backs; ſhall our Phyſitian be blamed for unfaithfulneſſe and negligence towards his Patients, as one that did not viſit them?

Againe, poſſibly too, this ſoule which thus complaines, muſt confeſſe that Chriſt came to him, at the very beginning of his untractableneſſe towards God, and told him that this would quickly bring him into a comfortleſſe condition, if not timely lookt unto; and bid him againe, and againe, by a ſweet ſtill voice behinde him, to be more pliable to God, as he tendered his favour, and his owne comfort. Chriſt came to his Spouſe, ſaying, *Open to me my Siſter, my Love, my Dove, my faire one, for my head is filled with dew, and my lockes with the drops of the night.* But though Chriſt thus kindly came to his Spouſe, yet ſhe unkindly put him off, and upon the matter no better then ſlighted him. *I have put off my coat, how ſhall I put it on? I have waſhed my feet,*

how

how ſhall I defile them? &c. Becauſe of this untractable carriage, Chriſt departed from his Spouſe, and then ſhe made many complaints: *I opened to my Beloved, but he had withdrawne himſelfe and was gone.* The Spouſe could not now truly ſay, that Chriſt had not come to her; but ſhe might truly ſay, that he did come to her, but ſhe ſlighted him, and therefore he was forc'd to leave her. Thus 'tis with many now. They mourne like *Rachel* in their miſery, and are not comforted, becauſe none from Heaven comes to them: ſuch as theſe, cannot challenge Chriſt, for not making good his promiſe, to come to them, if formerly he have come to them, and they have ſlighted him. If my Phyſitian, obſerving my intemperancy in this or that, come to me and tell mee, unleſſe you reframe ſuch and ſuch things, you will certainly fall into ſuch and ſuch diſeaſes, which are very dangerous; if I ſlight him in this, and afterward fall into thoſe diſeaſes,

diſeaſes, and lye groaning under them, I cannot blame my Phyſitian, for not comming to me, but blame my ſelfe that did ſo ſlight him. So 'tis betweene Chriſt and many a mourning ſoule; Chriſt hath come to them and told them, that if they go on in this ſinfull courſe and that, that it will rob them quite of their heavenly comforts; but he in this friendly way hath beene ſo far taken with the ſweetneſſe of ſomething below Chriſt, and ſo at laſt hath found the evill of his owne way, according to Chriſts prediction, and yet complaines of Chriſt not comming to him; but how juſtly, judge you.

Againe, as this ſoul poſſibly cannot juſtly complaine, that Chriſt hath not come to him: ſo poſſibly he cannot juſtly complaine, that Chriſt is not come to him. That ſoule which complains after Chriſt, cannot truly ſay, that Chriſt is not come to him: for we can never truly deſire to come to Chriſt, or that Chriſt ſhould come to us, unleſſe he

he were already with us, and we with him. Christ, I conclude then, is come to this complaining soule, though not in that manner and measure as he desires him. The thought of what I long for, if I have the least hope of attaining it, is a degree of consolation.

Finally and more directly, I answer to this complaining soul thus, Christ as a sensible and satisfactory Comforter, comes to us at his time, and not at ours. Now Christs time to come to comfort mourners, is then, when mourners will make him most welcome; and that is usually when the soule is brought to the greatest extremity, that it is capable of, and not utterly miscarry. When *Peter* was ready to sinke on the Sea, and cryed out, *Master save me or I perish*, then Christ came to him, and catcht him by the hand: thus doth Christ usually come with sensible and satisfactory consolations, when poore soules are almost quite spent with temptations, and soule anguish, and looke every hour when

Hos 6 3. when they shall dye and drop into Hell. *He shall come to us, as the latter and former raine unto the earth*, saith the Prophet. That is, at the seasonablest time, when the soule will make him most welcome; and that is, when burnt and scorcht with Satans fiery darts, as the earth with the fervent heat of the Sunne; when parcht and chapt, gaping for some heavenly showers: then Christs visits will be kindnesse indeed: and Christs consolations, sweet indeed. This still remember, O mourning soule, that Christ keeps his word, if he doe not *leave us comfortlesse*: and this be assured he will not do. *I will not leave you comfortlesse, I will come to you.*

But why wilt thou come to me, O my Saviour? To this I answer, first thus, *viz.* Christ will come to his Church Militant to be a comforter to fulfill his Fathers will. *The Spirit of the Lord is upon me*, saith Christ, *because the Lord hath anointed me, to preach good tydings to the meek, he hath sent me to bind up the broken-*

broken-hearted, to proclaime liberty to the Captive, and the opening of prison to them that are bound, to proclaime the acceptable yeare of the Lord, to comfort all that mourne, &c. By this Text we see, that Christ is anointed for this end, to come to us and be our comforter, whilest we live here below mourning in *Zion.* What is said of the three friends of *Iob*, that may I say of the blessed Trinity. *They made an appointment together, to come to comfort him.* So the blessed Trinity, have made an appointment together to come to us by Christ, and in all distresses, sweetly to comfort us.

Secondly Christ will come as a comforter to his Church Militant, because he hath promised it. As Christ promised this in my Text, so in many other Texts. *And if I goe away, I will prepare a place for you, and will come againe: and I will pray the Father, and he shall give you another comforter, that may abide with you for ever.* By these promises Christ hath obliged himself, to come

come as a comforter to us: let therefore our deservings of comfort be what they will, Christ will come to us, because he hath promised he will. Christ stands much upon his word: Christ is God, and *God cannot ly. Though we beleeve not, yet he abideth faithfull, and cannot deny himselfe.* A Christian is ready to say to Christ as *Iephtha* to the Elders of *Gilead: did not ye hate me, and expell me out of my Fathers house? and why are ye come to me now, when ye are in distresse?* said *Iephtha.* So saith a Christian, not I hate thee O my Saviour, and did not I doe what in me lay to expell thee from my soule, by my sinning againe and againe against thy Spirit? And why art thou come to me now, to comfort me in my distresse? Why, this that was foresaid, may suffice, O sinfull soule, as an answer. Christ looks not at what thou hast done, but at what he hath promised; and his word he will keepe, though we change as the Heavens: Heaven and Earth shall passe

passe away, but not one jot of his word shall fall to the ground. *I will not leave you comfortlesse, I will come to you.*

These I conceive are the principall grounds, why Christ comes as a Comforter to his Church Militant: two grounds more may be alledged, as *Causæ minus principales*, lesse principall causes; the first whereof is this, Christ comes to us in our distresses as a Comforter, that we may not stretch out our hands unto iniquity. Man in distresse is so desirous of ease, that if Christ doe not come to him and comfort him, he'll go to Sinne and Satan for ease. *Cain* was disconsolate, and because Christ did not come to him as a comforter, he ran like a vagabond up and downe the world, to finde ease in any thing. *Judas* was disconsolate, and because Christ as a comforter did not come to him, he made a halter his comforter. *Saul* being in distresse by the *Philistines*, because Christ did not come to him by Vrim, nor by Vision,

Vision, nor by Prophets, he went to the Devill for comfort. Now that Christs children may not thus do, *Christ will not leave them comfortlesse, but will come to them.*

The second ground why Christ will come to his Church Militant as a comforter, is this, That he may stop the mouthes of all ungodly wretches, who say of the godly when in great distresses, *Persecute and take them, for there is none to deliver them.* A wicked man looking upon a wounded soul with a carnall eye, breaks out into some such language, as *Achish* did concerning *David, Loe you see the man is mad,* This man is a distracted person, fitter for Bedlam, then for Gods-house: an idle crackt-braine fellow, unfit to come into solemne assemblies. Now that Christ may silence such black mouth'd men as these, he graciously comes to such wounded soules, and heales their broken hearts, and binds up their wounds; he powres the Spirit of consolation upon such as went mourning

ing all the day long, and makes them walke with joy and ſtrong conſolation, ſo that ſuch as cenſured them for this and that, are fore'd to lay their hand upon their mouth, and to condemne themſelves as blinde Bats, and not able to diſcern the wayes of God towards his children.

Having thus opened the point in hand, I will in the next place ſhew you how uſefull it is, to the wicked and to the godly. Will not Chriſt leave any of his children upon earth comfortleſſe, but ſtill as a comforter come to them? Then you which live in your ſins, and ſo conſequently none of Chriſts children, may collect the unhappines of your condition from this point. You ſhall live and dye comfortles, for Chriſt wil not come to you as a comforter; thus he comes only to his children. Chriſt will not come to you in proſperity as a comforter; and therefore in the midſt of ſenſuall laughter, your hearts will be ſad: in the midſt of all thy worldly contents, thy

thy spirit will at times gnaw and beat within thee, and never will all thou enjoyest give any complacency of comfort to thee, because Christ as a comforter comes not to thee. All outward comforts, without the inward consolations of Christ, they are as good broath unseasoned, which rather cloys then contents the appetite; they weary, distract, and vex, and not revive the owner. Be it, that thou art as wise as *Achitophel*, as eloquent as *Herod*, as learned as *Gamaliel*, as rich as *Nabal*, as honourable as *Haman*, as great in the Church as *Judas*; why, yet shalt thou live comfortlesse; that is, utterly destitute of Celestiall consolation, one droppe whereof hath more soule-reviving sweetnesse in it, then all the things of this life can afford. Alas! what is learning? what is wit, wealth, honour, or any other worldly thing to comfort me, if Christ doe not come to me: A man may have all that this world can afford, and yet hang himselfe for want of comfort, if Christ

come not to him, as *Achitophel*, *Iudas*, and othes have done.

No men laugh lowder, nor laugh oftner then wicked men in prosperity: no man merrier in an Alehouse, Playhouse, Taverne, Faire, or Market, then they: and are not these then the only comfortable men in this world? *Ob.*

To this I answer first thus; laughter is one thing, and spirituall consolation another thing. Every one that laughs hath not a cheerefull spirit within: for in the midst of laughter a mans heart may be sad, saith *Solomon*. And so on the other hand, every one who hath a comfortable spirit, hath not a laughing face: we doe not reade that Christ ever laughed, and yet had more comfort in his Spirit, then all the merry men of this world. *Sol.*

Secondly, I answer thus, some mens spirits are so left of God to levity and vanity, that they will laugh at the wagging of a straw (as we say.) This is a great judgement of God upon the spirit, and not to be

accounted a comfortable and happy condition? *'Tis a pastime to fooles to do wickedly*, saith *Solomon*. This is not properly called *mirth* (saith he) but *madnesse*. You shall see mad men laugh sometimes exceedingly, and hoope and hallow, as if their spirits were as full of joy as they could hold: what shall we conclude now, that these forlorne creatures are in a comfortable condition? Alas! say we, if they were but sensible of their condition, they would soon cease laughing, and begin lamenting. And so may I say to you of all that laugh and rejoyce, and yet live in their sinnes, and so consequently have no comforter from Heaven come to them, they are mad men: were their eyes open to see their forlorne condition, they would quickly change their note, and turne their mirth into mourning, as *Iames* saith.

Quest. Why, but doth not Christ come to the wicked in prosperity?

Answ. Yes, no doubt to be made of it.

Christ

Christ came to *Belshazzar* whilst he was quaffing in the golden vessels of the Temple, and wrote down his wickednesse in the wall. And thus he comes to all ungodly persons in prosperity, to write downe all their ungodly deeds, that so he may exactly judge them at the great day of account.

Why, but doth not Christ come as a comforter, to wicked men that are great and wealthy? *Quest.*

Christ regards no man for his wealth, or for any externall greatnesse. If a man be never so rich, or never so honourable, yet if he have not denyed his lusts, and given up himselfe to Christ, to be ruled by him, Christ will never come to comfort him, if he would give him all he hath for his paines; he will not step a foot out of doors to a Prince, if he be wicked. *Ans.*

Why, but though he will not come to ungodly men as a comforter in prosperiry, when they can make some shift without him, yet hee will come to them as a Com- *Ob.*

forter in adverſity, when all other comforters faile.

Sol. No he will not. Chriſt will not know thy ſoule in adverſity, which art a diſobeyer of him. As he would not let *Dives* have a drop of water to coole his tongue, though in unutterable torments, where many oceans would not in the leaſt meaſure have quenched the flames; ſo neither will he afford thee the leaſt drop of conſolation in thy greateſt extremity; though thou cry Lord, Lord, and cut thy fleſh in the fervency of thy ſpirit, like *Baals* Prieſts, to prevaile, yet ſhalt thou be ſent empty away. Nay Chriſt will be ſo farre from being a comforter to ungodly men when in miſery, that he will adde to their outward miſery, inward miſery. When thy body is in diſtreſſe, Chriſt will awaken thy ſoule, that now lyes a ſleep, and ſet thy conſcience a gnawing within thee, which will be greater torture then if thou wert rackt in every limbe. Thou maiſt ſend for godly Miniſters and godly friends

to

to comfort thee then, and they poſſibly may deliver very comfortable things, but they ſhall be of no more ſavour to thy ſoule, then the white of an Egge, becauſe Chriſt as a comforter will not ſpeake thoſe ſweet things to thy ſoul, which thy friends do to thy eares. As the Lord bewailes the miſerable condition of *Ieruſalem*, ſo may I bewaile the miſerable condition of all ungodly men. *Theſe two things are come unto thee, who ſhall be ſorry for thee? deſolation and deſtruction, and the famine, and the ſword: by whom ſhall I comfort thee?* So ſay I to all ungodly perſons, miſery upon miſery will firſt or laſt ſeize upon you, and who then ſhal be ſorry for you? Famine, and ſword, and peſtilence; ſickneſſe, and death, and judgement; and by whom will you be comforted? your honours cannot comfort you: your riches and friends cannot comfort you: your father the Devill he will not then Comfort you: your conſcience which you have often ſinned a-

gainſt, ſhall not comfort you, but torture you, becauſe Chriſt will not come to you, to ſprinkle it with his blood, and pacifie it. So that I conclude all thus: you will live comfortleſſe, dye comfortleſſe, and abide in Hell after death everlaſtingly comfortleſſe.

'Tis true all that you ſay Sir: man is a comfortleſſe Creature indeed, unleſſe Chriſt come to him, I finde it by wofull experience. I have much wealth in my purſe, and yet but little peace in my ſpirit. I ſee the Devill (me thinkes) now and then ſit a ſtride upon the top of my mony-bags waiting for me, when I come to comfort my ſelfe in the beholding of them; and to what this will come at laſt, I cannot tell. Sin I am ſure I do; and comfortleſſe becauſe of ſin I am; and more comfortleſſe every day I look to be, unleſſe Chriſt come to me; and yet how to get him to come to me, I know not.

Would'ſt thou, O comfortleſſe creature, have Chriſt to come to thee? Do then to Chriſt as *Lydia* did

did to *Paul*, lovingly invite him to come to thee. Make knowne thy comfortleſſe condition to Chriſt, and then earneſtly entreat him to viſit thy poore ſoule. The ground why I exhort thee O ſinner thus to doe, is, becauſe God hath promiſed Luk. 11. 13. to give his holy Spirit to them that ask it. If therefore thou wouldſt have Chriſt by his Spirit to come to thee, invite him, aske him, beg, and intreat him to come and dwell in thy ſoule; and tell him that hee ſhall have every roome in thy heart at command. As *Rebeckahs* brother ſaid to *Abrahams* ſervant, So do thou ſay to Chriſt. *Come in thou bleſſed of the Lord, wherefore ſtandeſt thou without? for I have prepared the houſe, and roome for the Camels, &c.* Come in thou bleſſed of the Lord, wherefore ſtandeſt thou without? here is roome for thee and all thy glorious traine. Here's an underſtanding, will, memory, affections, they ſhall bee all at thy uſe and ſervice O Chriſt, wherefore come

in thou bleſſed of the Lord, and make thy aboade with me. Thus continue crying to Chriſt, and longing for him, and by this thou wilt declare thy great love unto him, and ſo make thy ſelfe capable of that ſweet promiſe, which ſaith, *If a man love me, the Father loveth him, and wee will come unto him, and make our aboade with him.* Then will thy condition be comfortable indeed, when thou haſt got ſuch glorious in-mates as theſe to dwell with thee.

Iohn. 14. 12

Having thus ſpoken what I thought fit to the wicked; by way of application from this point, I will now addreſſe my ſelfe to ſpeak unto the godly, and ſhew them how uſefull this point may be unto them. I ſhall firſt ſpeake to ſtrong men, and then unto Babes in Chriſt: to ſuch as can tell me, that Chriſt as a comforter is come to them. Secondly to ſuch as can tell me they never yet found Chriſt as a comforter come to them: and laſtly, to ſuch who can tell me that they have found Chriſt as a comforter come

to them, but now they have loſt him. To you that tell me you finde the truth of this doctrine by bleſſed experience, that Chriſt is come to you; I have only two things to ſay: firſt this, Make it ſure to thy ſelfe that Chriſt indeed as a comforter is come to thee, and that thy ſoule is not deluded in thy joy and conſolation. Secondly, ſtrive ſo to walke, that thy comforter which is come to thee may never depart from thee. Firſt ſtrive to make it ſure that Chriſt is indeed come to thee: that the comfort which thou haſt is from the comforter, to wit, the Spirit of Chriſt, and not from the ſpirit of deluſion.

There is great need that I ſhould preſſe this inſtruction upon you, becauſe the ſpirit of deluſion is plentifully powred out in theſe latter dayes. The hypocrite hath his joy; and he judges that this his joy, is the joy of the holy Ghoſt, and as good as need to be, whereas it is a joy that ſhall *periſh* (ſaith the Scripture) a joy that will end in deſperate ſor-

row. He thinks that Christ as a comforter is come to him, whereas 'tis onely the Devill transformed into an Angell of light. And thus indeed are many thousands gulled and cheated in their comfort. Sadnesse would overshadow the smiling face of many a man, if he did but discerne how groundlesse his joy and comfort is; and what a vaine shadow instead of a true substance, his poore soule is deluded withall. Wherefore my brethren it concerns you, that tell me, you are sensible that the comforter is come to you, to take paines to make it sure to your selves, that your soules are not deluded.

When the Spirit of God came upon *Saul* that he propheſied, the people that knew him before said, *What is come to the Son of Kish? is Saul amongst the Prophets?* Thus doe thou say to thy soule who art so merry and comfortable, *viz.* What is come to thee O my soule! that thou art now so joyfull and cheerefull? Once I am sure thou wer't

1 Sam. 10. 11.

mour-

mourning all the day long: is Christ as a comforter come to thee? If Christ by his Spirit have brought glad tydings to thee, why then O my glory, continue in thy mirth: but if not, why art thou so merry O my soule? thy mirth is but madnes. As *David* questioned his soule for sadnesse, saying, *Why art thou so sad O my soule? and why art thou so cast downe within me?* So maist thou do well to question thy mirth, saying, why art thou so merry O my soule? and why art thou so much lifted up within me? Is thy comforter our Lord Iesus Christ indeed come to thee? O then my glory cease not to declare thy comfort, by any comely posture and gesture: but if not, a house of mourning, O my soule, is fitter for thee then a house of mirth; garments of Sackcloth and sadnesse, would better become thee, then garments of joy and gladnesse. You know how *Isaac* once spake to his sonne, *Art thou* (said he) *my very Sonne Esau?* So do thou humbly question Gen. 27. 24

queſtion thy comforter. Art thou my very comforter indeed? Art thou the *very Chriſt* the Sonne of God, which ſpeakeſt conſolation to my ſoule? You know how *Iohn* queſtioned Chriſt much after this manner, that he might not be deceived concerning him. *Art thou he that ſhould come, or do we not looke for another?* So do thou ſay, Art thou he that ſhould come and comfort my ſoule? or ſhould not I look for another? There be many falſe Chriſts, and falſe comforters now in the world, and they deceive many: wherefore I beſeech thee ſpeak out, and ſpeak plainly to my ſoule, whether thou be he that ſhould come and comfort me yea or not, that if I have obtained the true comforter, I may give God the glory of his great kindneſſe; if not, I may ſeeke out for another.

Mat. 11 3.

How ſhould I know (may the ſtrong man in Chriſt ſay to me) whether he that is come to my ſoule with conſolation, be he that ſhould come, or not? How ſhould I be

able

able to make it ſure to my ſoule, that the conſolation which I have is from the Spirit of Chriſt, and not from a ſpirit of deluſion?

To this I thus anſwer, *viz.* If he that is come to thy ſoule be he that ſhould come, to wit, Chriſt; thou ſhalt finde that he doth more works then one in thy ſoule: he doth not only comfort thee, but he doth many great works beſides this. Chriſt doth many great workes in a mans ſoule before he comforts him; and he doth many great workes in his ſoule, after he hath comforted him. Chriſt doth many great workes in the ſoul of man, before he comforts him: he doth break the heart before he bindes it up: he firſt wounds the heart, before he will heale it: he caſts downe the ſoule for ſinne, before he will raiſe it up. Now to break the heart of man, which the Scripture compares to an *Adamant* for hardneſſe, is a great work; and yet this doth Chriſt throughly, before he comforts throughly. The breaking of the hard heart of man, hath

Zech. 7. 12.

hath many great works about it, ere it be effected. The convincing the ſoule of ſinne, which ſelfe-conceited man is not eaſily brought unto. The making of ſinne out of meaſure ſinfull, in the ſoules apprehenſion, which blinde man is not eaſily brought to ſee. The making of man to loath himſelfe, for the evils which he hath committed againſt God, which man full of ſelfe-love is not eaſily wrought unto. The making of man to long for peace and reconciliation with God, as the greateſt happineſſe in the world, and to beg this bleſſing with teares, as a ſoule that ſees he ſhall dye and periſh eternally without it; which man that naturally hates God, is not eaſily wonne unto. Yet all theſe difficult workes doth Chriſt doe in the ſoule of man, before he comes as a comforter to him. Which Chriſt confirmes where he ſaith, *Bleſſed are they that mourne, for they ſhall be comforted.*

Now would'ſt thou know whether he that is come to thy ſoule, le

be he that ſhould come or not? why then tell me, What did precede thy comfort which now thou haſt? Did Chriſt leade thee to the Wels of Conſolation by the waters of *Marah*? Did he bring thee to ſowe in teares, ere he gave thee to reape thy great harveſt of joy? Waſt thou ever in the houſe of mourning? Did the ſpirit of heavineſſe for ſin ever take hold on thee? Was thy hard heart firſt broken, and after this bound up? Firſt wounded, and after this healed? Didſt thou goe mourning for diſhonouring God all the day long, and after many dolorous dayes thus ſpent, did thy comforter come to thee? Surely then hee that is come, is hee that ſhould come, and doe not looke for another: but if otherwiſe, thou haſt juſt cauſe to be jealous of thy joy.

Againe, Chriſt as he doth great workes in the ſoule before he comforts it, ſo he doth great workes in the ſoule after he hath comforted it. That ſoule which Chriſt comforts,

forts, he makes a very fruitfull soule in all grace to his glory. No waters make the soule of a Christian grow in grace, like the waters of consolation. The comforting Spirit of Christ is to a Christian in the wayes of obedience, as winde and tide to a Ship: that which makes him run the wayes of Gods commandments. That Christian which is comforted by Christ, prayes fervently, and prayes frequently. Consolation gives winges to supplication. That Christian which is comforted by Christ, prayseth God with strong affection. A soule comforted by Christ, is as an instrument well tuned by a skilfull Musitian: he will, upon every occasion, make sweet melody in the eares of the Almighty. True consolation is from Heaven, and it carries that soule strongly to Heaven, in which it is. True consolation is from Christ, and it will make a Christian live wholly to Christ. To whom much is forgiven they love much: and this love constraines them to deny themselves,

ſelves, and to follow Chriſt unto death.

Would'ſt thou know then for certaine O ſtrong man in Chriſt, that he which is come to thy ſoule, is he which ſhould come? Why then looke what activity is in thy ſoule to duty. Is thy ſoule as a Gyant refreſhed after wine? ſtrong and vigorous to the practiſe of all good duties? Art thou abundant in the worke of the Lord? Art thou a ſweet Singer in Iſrael of the prayſes of the Lord? Is thy heart at thy mouth leaping within thee, like the Babe in *Elizabeths* wombe, when thou art telling what God hath done for thy ſoule? Art thou (in a word) a holy and heavenly man, as one comforted by a holy and heavenly God? Doth thy joy tranſcend the joyes that this world affords, in ſweetneſſe? Doth it raiſe thy ſpirit to admire the love of God? and doth it make thee dead to ſecular delights? and to account naked carnall mirth madneſſe? empty huskes for brutes to feed on? Then mayeſt

eſt thou comfortably conclude, that he which is come to thy ſoule, is he which ſhould come, and do not looke for another: but if thou art merry and cheerfull, but not holy and heavenly, he that is come to thy ſoule, is not he that ſhould come, wherefore I beſeech thee to looke for another.

A ſecond inſtruction which I would commend to ſtrong men in Chriſt is this: after thou haſt made it ſure to thy ſoule, that Chriſt as a comforter is indeed come to thee, then ſtrive ſo to walke, that he may never depart from thee. So a man may walk, that Chriſt as a comforter may forſake his ſoul. *David* had wofull experience of this truth, and ſo doubtleſſe have many elſe of the godly. So a man may walke that Chriſt as a comforter never depart from him. But how ſhould I thus walk, ſaith the comforted ſoule, that I might enjoy this heaven below, till I come to that above, and ſo go from joy to joy; from joy unſpeakable and full of glory, to joy that

cannot

cannot enter into any mortall heart to conceive of?

To this I thus answer, Do not grieve Christ that is come to thee: Secondly, do all that thou canst to delight him, if thou would'st have him continually abide with thee. Doe not sit downe and rest, as one that hath a licence to be lazy, and and as if all thy worke were done, now thy comforter is come to thee; this will grieve him, and quickly make him leave thee. Thou hast obtained Christ to come a comforter to thee; well: yet let me tell thee as *Moses* did the *Israelites*, *You are not* (said he) *as yet come to the rest, and to the inheritance which the Lord your God giveth you.* So say I to thee O comforted soule, thou art not yet come to those degrees of consolation, which thou mayest attaine unto in this life, if thou continue to bee thrifty. The joy of the Holy Ghost is a bottomeless Well, which thou canst never draw dry: and the more thou drawest, the fresher and sweeter

still

ſtill ſhalt thou finde it. The joy of the holy Ghoſt is no ſurfeting thing, as ſome earthly ſweets are: and therefore thou mayeſt ſafely ſay, *Lord evermore give me of this bread*: fill my ſoule with Flagons of this precious liquour: let thy love be ſhed abroad in my heart by the Holy Ghoſt: let my ſoule delight her ſelfe in this fatneſſe.

Secondly, now Chriſt as a comforter is come to thee, doe not wax wanton againſt him, this alſo will grieve him, and make him quickly forſake thy ſoule as a comforter. Let all the manifeſtations of thy comfort be ſuitable to thy comforter; holy as he is holy; ſpirituall and heavenly, as he is. *When ye are come into the good land, take heed that ye doe not forget the Lord* (ſaid *Moſes* to *Iſrael*.) So ſay I to you that finde Chriſt with you as a comforter, which are come to the fellowſhip of the Spirit, and to the participation of that tranſcendent comfort which is by him: take heed that you grow not giddy headed, and forget God and

and your ſelves, The waters of conſolation are ſtrong waters, and mans weake head and heart cannot beare much of them ſteadily, but are ready to reele to one ſide or other. When the clouds of heaven have well watered the earth, then doe weeds as well as good hearbes ſpring apace: ſo when Chriſt by his Spirit, ſweetly waters the ſoule with conſolation, then levity and vanity, as well as Chriſtian mirth and cheerfulneſſe ſpring amaine; If a Chriſtian be not very watchfull over his ſoule, to pluck up ſuch weeds by the roots, as ſoone as they begin to ſhew themſelves. I conclude this thus: thou that art comforted by the Spirit, let not the manifeſtations of thy comfort grieve the Spirit. This remember, that Satan hath an art to bring evill out of the greateſt good, as God hath an art to bring good out of the greateſt evill: and therefore beg that thou mayeſt not be ignorant of any of his devices, nor unable to reſiſt them, if thou would'ſt not looſe thy comforter.

Secondly

Secondly, if thou would'ſt have thy comforter to abide ſtill with thee; as thou muſt not grieve him, ſo thou muſt doe all that thou canſt to delight him. Let it be thy meat and drink to follow all the motions of the Spirit of Chriſt: whitherſoever Chriſt would have thee go, or whatſoever Chriſt would have thee doe, cheerefully obey him; this will delight thy comforter exceedingly, and make him to rejoyce to continue with thee. If Chriſt ſay unto thee as to thee Fiſhermen, *Follow me:* doe thou readily reply as the Scribe, *Maſter, I will follow thee whitherſoever thou goeſt.* This is to declare the genuine diſpoſition of Chriſts people, which Chriſt is exceedingly taken withall. Chriſts people are a willing people in their obedience, *Thy people ſhall be willing in the day of thy power, &c.*

Mat. 4. 19. Mat. 8. 19.

Secondly, humbly and compaſſionately tell diſconſolate ſoules, what Chriſt hath done for thy ſoul: this will delight thy Comforter much, and make him rejoyce to con-

continue with thee. Christ delights to see his children communicative of the sweet meates which he gives them. And therefore as *Iael* said to *Barak*, so doe thou, O comforted soule, to such as yet go mourning all the day long: *Come* (said she) *and I will shew thee the man whom thou seekest.* Come, O sad soule, that canst not finde him whom thy soul loveth, I will shew thee the man whom thou seekest; the manner of his comming to my poor soule; and how long he made me waite upon him, ere he would come to mee; and how well he hath now made me amends for all his staying. And therefore *Although thou sayest thou shalt not see him, yet judgement is before him, therefore trust thou in him. For the vision is yet for an appointed time, but at the end it shall speak and not lye: though it tarry, wait for it, because it will surely come, it will not tarry.* The more imparting of experiments of love wee are, to the glory of Christ, the more still will Christ graciously

Iudg. 4. 22.

Iob 35. 14.

Hab. 2 3.

graciously give us to our further comfort. And this indeed is Gods end in comforting some of his children, *that they may be able to comfort them which are in any trouble,* 2 Cor. 1.4. *by the comfort wherewith they themselves are comforted of God:* as the Apostle sweetly affirmes.

Thirdly, thanke Christ humbly and heartily for his comming to thee; if thou would'st have him abide still with thee. The Israelites when they came into the promised Land which flowed with milke and honey, they were to take the first of all the fruits of the Earth, and put them in a basket, and so present them to the Priest, saying, viz. *And now behold, I have brought the first fruits of the Land, which thou the Lord hast given me*: thus were they to set their first fruits before the Lord, and to worship before him, as you may see at large. Why you that enjoy Christ as a comforter, you have received the first fruits of that good land, which *Canaan* typified, which flowes with milke and honey. Deut. 26.

Bring

Bring therefore these first fruits, and set them before God, and worship: bring the sweet comforts of the Holy Ghost in your hearts, before the Lord, and say, Behold O Christ, these and these are the sweet consolations of thy spirit: and loe for them all I humbly render praise to thy name. Such mighty enemies of my peace hast thou conquered: such doubts which so long troubled me, hast thou answered: such wants which so long time kept me exceeding low, hast thou supplyed: to thee O God be the glory of thine owne goodnesse.

You have great cause thus to magnifie the Lord for his mercy, which finde Christ as a comforter come to you. You enjoy that blessing which exceedeth all outward blessings. The light of Gods countenance lifted up, upon a poore mourning soule, 'tis of farre greater value then Corne, Wine, Oyle; then Corrall, Rubies, or any choice thing that this world can afford. The naked revelation of Christ in

the soule of man, is of more worth then all these, saith *Solomon*: the most glorious revelation of Christ then to the soule, which the soule of man is capable of in this life, must needs be of much more transcendent worth. You enjoy that blessing which exceedeth many inward blessings. It exceedeth knowledge: for what is knowledge in the head, to the joy of the Holy Ghost in the heart? One beame of light in the understanding, is of more worth then all the Silver and Gold, Gems and Iewels in the world; and yet one beame of the light of Gods countenance, shining upon the heart, though but by reflexion from the face of Iesus Christ, is of more worth then all knowledge which humane study can attaine unto. I cannot say that this blessing, exceedeth the least saving grace in the soule: but this I can safely say, that consolation, 'tis the glosse and glory of every grace: every grace shines in its full lustre, where the Comforter dwels. This I can further say, that you enjoy

joy that bleſſing which makes Heaven a Heaven, and which makes Earth a Heaven to you: and therefore you have great reaſon to magnifie the Lord for his mercy. The more of Heaven we enjoy upon Earth, the more ſhould we ſet our ſelves to doe the worke of them which are in Heaven, whileſt on Earth.

Fourthly, finally let Chriſts mediate comming to thee by his Spirit, make thee long earneſtly for his immediate comming to thee in his owne perſon: this delights Chriſt, that his Spouſe ſhould ſay, *Come*, as the Spirit doth; That ſhe ſhould long for the wedding day, as he doth. When good old *Simeon* had imbraced the conſolation of Iſrael, for which hee ſo long waited, he then deſired preſently to be diſſolved: ſo thou that haſt imbraced the conſolation of Iſrael, ſhould'ſt in a holy manner with *Simeon*, *Iob*, and *Paul*, deſire to be diſſolved, and to be with Chriſt, which is beſt of all. You Rev. 22. 17.

whom Christ hath kissed with the kisses of his lips, should long earnestly to lye betweene his breasts all night; my meaning is, to have a full enjoyment of Christ. Thus have I done speaking to such, who can tell me that Christ as a comforter is come to them.

In the next place I addresse myselfe to speak to such of the godly, who can tell me that they never yet found Christ as a comforter come to them. Two or three things I have to say to you from this sweet

I doctrine. First, I would have you to labour to beleeve this doctrine, that Christ *will not leave you comfortlesse, but will certainly* (at last) *come to you.* Christ hath repeated his promise, which is as a bond with many seales; and therefore thou hast just ground to beleeve, O comfortlesse soule, that Christ *will not leave thee comfortlesse, but will come to thee.*

Object. What just ground have I to beleeve, that Christ will come to me, seeing he is holy, and I am unholy?

he is glorious in holineſſe, and I am abominable in ſin and wickedneſſe, ſaith the weake comfortleſſe ſoule.

Art thou more vile then *Manaſſeh?* Chriſt came to him and comforted him. Art thou more muddy and earthly then *Zacheus?* Chriſt came to him and comforted him. Art thou more diveliſh then *Mary Magdalen*, out of whom were caſt ſeven Devils? Chriſt came to her, and filled her ſoule with ſtrong conſolation. Why ſhould'ſt not thou beleeve, that Chriſt will come to thee too, and quiet and comfort thy mourning ſpirit? *Sol.*

But ſecondly I anſwer thus: *viz.* Chriſt doth not ſo much look how thou art qualified, as at what he hath promiſed: Chriſt hath promiſed he will come to thee, and he is faithfull and will doe it. If thy ſoule were never ſo poore, never ſo blinde, never ſo wretched, never ſo naked, yet Chriſt having promiſed to come to thee, he will make good his word; though he come backward, with a mantle to cover thy nakednſſe, as *Sol.*

Shem and *Iaphet* did to *Noah*. If thy ſoule were full of wounds; if thy ſoule were full of running putrifying ſores; if thou wert as black with ſinne as an *Ethiopian*; if thou wert as ſpotted with ſinne as a Leopard; nay, if thy ſoul did ſtink within thee, as *Lazarus* body after taken out of the Earth againe, yet Chriſt having promiſed to come to thee and comfort thee, he will doe it, though he hold his noſe while he be comforting thy ſtinking naſty ſoul. Heaven and Earth ſhall paſſe away, but not a jot or tittle of Chriſts promiſe ſhall faile. *The voice of my Beloved, behold he commeth leaping upon the Mountaines, and skipping upon the Hils.* Though there be mountaines and hils of ſinne in thy ſoule, yet Chriſt will come skipping over all theſe with comfort to thy ſoule, rather then thou ſhalt be left comfortleſſe.

Cant. 2. 8

Wherefore, O weake, comfortleſſe ſoul, ſay not of thy Saviour and comforter, as *Balaam* did, *I ſhall ſee him, but not now; I ſhall behold him,*

Num. 24. 17

but

but not nigh. I ſhall ſee Chriſt come with a witneſſe: nay with many thouſand witneſſes, at the great day, when *every eye ſhall ſee him:* but I ſhall not ſee him come to me now, in this ſoule dolour, as a comforter. I ſhall behold him peradventure, as *Moſes* beheld the Holy Land, afarre off: he will never come nigh my poore ſoul, to ſtay it with thoſe comforts which it needs. Ceaſe, O weak ſoule, this incredulous language; and ſtrive to beleeve, and this ſweet promiſe I treat of ſhal be made good unto thee. No ſinne ſo mighty to keepe thy comforter from thee, as unbeliefe. Say then, O mourning Chriſtian, to thy comfortleſſe ſoule; *Yet a little while, and he that ſhall come will come, and will not tarry.* Heb. 10 37. He that hath ſaid he will come as a comforter to thee, will come, and will ſatisfie thy ſoule with conſolation, as with marrow and fatneſſe. Say to thy ſad ſoule, with the Pſalmiſt. *My God will come, and will not keepe ſilence:* he will ſpeake conſolation ſo plainely,

that my ignorant ſoule ſhall underſtand; ſo powerfully, that my incredulous ſoule ſhall beleeve, and owne her owne mercies. Thou art now toſſed and almoſt drowned, O my ſoule, with reſtleſſe waves of miſery; but the Spirit will move upon theſe waters; thou ſhalt ſee Chriſt comming towards thee, upon theſe troubleſome waves anon, and ſay, *be not afraid, it is I*: I that have loved thee, and given my ſelfe for thee, and none ſhall pluck thee out of my hand.

Secondly, as I would have thee to ſtrive firmly to beleeve this truth, ſo I would have thee endeavour patiently to wait the accompliſhment of it. Beleeve that Chriſt will come to thee, and waite patiently untill he doe come. There is good ground why every ſoule ſhould patiently waite for Chriſt, comming to him, whether we conſider our ſelves which are to be viſited, or Chriſt our viſitour. If thou O comfortleſſe ſoule conſider thy ſelfe which art to be viſited, there is great reaſon

ſon thou ſhould'ſt waite patiently till Chriſt come to thee, how long ſoever he ſtay. Firſt, thou art a creature, and Chriſt is thy Creator; and ſhould not a creature wait on his Creator? Thou art a ſervant, and Chriſt is thy Lord: and ſhould not a ſervant waite on his Lord? Conſider thee in thy higheſt relations, and they all call for waiting. Thou art a Sonne, and Chriſt is thy Father: and ſhould not a Son wait on his Father? Thou art a Wife, and Chriſt is thy Husband: and ſhould not a Wife wait on her Husband?

Secondly, conſider that thou haſt deſerved, that Chriſt ſhould never come to thee, and yet for all this, ſeeing he will come to thee, haſt not thou juſt cauſe to wait patiently till he doe come, how long ſo ever it be firſt? Before thy calling thou didſt reject Chriſt; and ſince thy calling, thou haſt often grieved Chriſt; and haſt not thou then deſerved that Chriſt ſhould never come to thee? Thou haſt quench-

ed many a ſweet motion of the Spirit of Chriſt: thou haſt turned the deafe eare, to the ſweet ſtill voice that hath ſpoken behinde thee, times without number, and ſo ſlighted the Spirit of Chriſt; and haſt not thou then juſtly deſerved, that Chriſt as a comforter ſhould never come to thee? yet ſeeing he will come, for all this unkindneſſe, haſt not thou juſt cauſe to wait patiently for him, how long ſoever he ſtay? Thou haſt many weekes, many moneths, nay many yeeres, gone along in a courſe of grieving Chriſt; and doeſt thou think much of waiting a few weeks, a few moneths, a few yeeres, for Chriſt to come to comfort thee?

Take this in another forme: thou didſt make Chriſt wait a long time upon thee, ere thou wouldſt let him abide with thee as a ſpirit of reformation: and is there not juſt cauſe then, that thou ſhouldſt wait patiently a long time upon him, if he will have it ſo, ere he abide with thee as a Spirit of conſolation? how many knocks did Chriſt give at thy

ſtubborne

ſtubborne heart, ere thou wouldſt open to him? how much dew of the night diſtilled upon his locks, ere thou wouldſt give him houſe roome in thy heart? how many mercies? how many corrections were all ſpilt upon thee, ere Chriſt could winne thee to reſpect him? canſt thou tell? if thou canſt not, thinke not much, if Chriſt make thee ſhed a few teares, and breath out a few groanes, ere hee bring glad tydings of peace unto thee.

Secondly, if thou conſider Chriſt thy viſitour, there is all the reaſon that can be, that thou ſhouldſt wait patiently, till hee come to thee. Chriſt will certainly come to thee: Chriſt will come to thee at the fitteſt time: Chriſt will come richly when he doth come; which are all ſpeciall grounds of patience. Chriſt will certainly come to thee, O comfortleſſe ſoule, though it may ſeeme to thee, ſomething long firſt. Thou doeſt not wait for one that will not come at all, as the *Turke* waiteth

waiteth for *Mahomet*: nay, thou doeſt not wait for one that will frivolouſly delay the time of his comming. Thou doeſt not wait for one that will deceive thee. Chriſt hath promiſed to come to thee, and he is faithfull, and cannot deny himſelfe. There is two things in faithfulneſſe: firſt, that a man ſhould owne what he hath ſaid; and then ſecondly, that he ſhould make it good. Now both theſe will Chriſt do: Chriſt will not eat his words, as we ſay: what he hath promiſed he will confeſſe, and will make good; whatſoever labour or loſſe he be at to do it. Chriſt is not mutable as we are, to promiſe one thing to day, and recall it againe to morrow: *he is immutable and changeth not, therefore we are not conſumed.*

Thou doeſt not wait for one that will frivolouſly delay the time of his comming. Chriſt will not deale with thy comfortleſſe ſoul, as thoſe ſorry gheſts dealt with Chriſt, make excuſes: one had bought a yoke of Oxen, and therfore could not come:

an

an other a Farm, &c. Christ will not tell thee, as *Abraham Dives* in hell, betweene thy soule and him is a great gulfe, so that there can be no intercourse between them. Nor, that from Heaven to Earth, is too long a journey for him to make: He will not tell thee, that the place where thy sick comfortlesse soule lyes, is filthy, and altogether unfit for him to come to. He will not tell thee that thy soule is so far gone in griefe and desperate sorrow, that 'tis in vaine for him to come to thee. Christ puts none of these delayes upon any of his patients.

No, the ground why Christ stayes is, that he may come at the fittest time; and then he will come with healing in his wings, if all the Devils in Hell should oppose him, which me thinks should be a satisfactory ground of patience, to any disconsolate soule. If a Physitian yet apply this and that further evacuation, rather then cordialls, as knowing the body not yet fit for cordials, will not any wise man submit

mit patiently to his way? so if Christ forbeare giving thy sick soule cordials, as he that well knowes thy soule not fit yet, for such luscious things, wilt not thou with much thankfulnesse acknowledge his great care over thy soule, and with all patience waite his leasure? I patiently undergoe the paine of drawing plaisters, when I know my sore is not fit for healing: thus should it be in spirituall distresses: we should patiently undergoe griefe and sorrow, untill our soules be fit for consolation, and then we shall be sure to have it.

Finally, be sure of this, O mourning soule, that Christ will come richly, when he doth come; and therefore me thinkes thou should'st waite patiently for him: what Merchant but would waite patiently, the returne of his Ship in the longest voiage, if he were sure that it would richly returne at last. Christ will come very richly furnished, with the comforts of the Holy Ghost, which are unspeakable

and

and glorious, to your ſoules that mourne after him, and waite for him. What the Apoſtle once ſpake of himſelfe in relation to the *Romans*, that may I truly ſay of Chriſt, in relation to all that mourne after him: *And I am ſure that when I come unto you, I ſhall come* (ſaith he) *in the fulneſſe of the bleſſing of the Goſpel of Chriſt.* Chriſt, I am ſure, O mourning ſoule, when he doth come unto thee, he will come in the fulneſſe of the bleſſing of the Holy Ghoſt: thou ſhalt have joy in the Holy Ghoſt unſpeakable and glorious. Thou by long waiting art made a more vaſt Veſſell, to hold the precious waters of conſolation; and Chriſt by long ſtaying doth (as I may ſay) the more furniſh himſelfe with theſe waters of life, to refreſh, fill, and ſatisfy thy thirſty ſoule, when he comes to thee. Chriſt will heale throughly thy broken heart, and binde up all thy woundes: he will anſwer all thy doubts, and cleare all thy ſcruples: he will quiet thy quar-

Rom. 15. 29.

quarrelling conſcience, and ſtill thy complaining Spirit: he will fill thy ſad ſoule with joy and gladneſſe, and thy dejected ſpirit with Songs of thankes giving.

If theſe things, O mourning ſoul, will not make thee waite patiently, till thy comforter come to thee, but thou wilt murmure and repine, and fall upon indirect wayes to get conſolation, know that by this practiſe thou wilt make thy condition more miſerable, then at preſent it is. Thou wilt grieve him that ſhould come as a comforter to thee: and if thou by ſinne make Chriſt grieve, how can Chriſt by his Spirit make thee rejoyce? and if thou ſet him a mourning that can onely comfort thee, by whom wilt thou be comforted? Doſt thou thinke to winne Chriſt to thee, by a dogged diſpoſition? Chriſt may pitty, and cure thy humours, but t'will never be by conſolation. He will bring thee to be lowly and meeke ere thou ſhalt find reſt to thy ſoule; he will make thee willing to lye under his Feet;

glad

glad of crums of comfort; and willing to waite for them till Christ hath dined, and every Child served.

If thy corrupt soule hanker after the pleasure of sinne againe, because Christ as a comforter doth not come to thee, and thou be resolved to picke and chuse, amongst the sins thy soule knowes, to finde out one that thy soule most loves, to make a comforter to thee, as the *Israelites* in their dogged humour made them a Captaine to returne to *Ægypt* againe; know this, that what sinne thou pitchest upon to make a comforter, that sinne will Christ make a Divel to torture thee: Christ will make thee know by wofull experience, that the sweetest sin is a bitter and miserable comforter: that the least sinne, is too great an evill, truly to comfort the soule: that to goe to the Devill for consolation, is to make faster haste for comfort, then good speed: that neither sin, nor any thing in the world beside sinne shall Comfort thy soule, when

when hee himselfe will not.

3 The last Instruction that I have to commend to thee, O comfortlesse soule, that did'st never yet finde Christ as a comforter come to thee, is this, observe how Christ comes, and do not put him off. Christ comes to comfortlesse soules with comfort, in a promise; as I have at large shewed you. The promise, Christ opens before the soule, that he may see the blessing wrapt up in it, which he needes: and then often repeates it to the soule, that he may rely upon it: instances to illustrate this way of Christ, I have given you, things must not be here againe repeated. That which here I would presse by way of application, is, that you which are comfortlesse soules, would observe this secret way of the comforter, and meet him. Art thou tempted? and dost thou now heare a sweet still voyce, as it were behind thee, saying, *My grace shall bee sufficient for thee?* Why this is the voyce of thy beloved, that is come to thee, embrace what

Tis with many Christians in their minority, as twas with *Samuel*, they doe not know the voyce of the Lord, speaking in a promise, & therefore I thought good to note this last instruction.

what he ſaith, reſt upon it, turne not thy comforter away now, by unbeliefe, and peeviſh pettiſh humours. Haſt thou fallen into ſinne, by the ſtrength of temptation, and thine owne corruption? and doſt thou heare ſuch a ſweet voyce behind thee as this, *The bloud of Ieſus Chriſt cleanſeth us from all ſinne?* 1 Ioh.1.7. Why this is the language of thy beloved, he is come to comfort thee, O mourning ſoule, doe not thruſt him away by unkinde language of unbeliefe and paſſion. Heare what he ſaith, for it is ſweet: ſtrive to believe what he ſaith, for it is ſure. As *Iſaac* ſaid unto *Iacob* his Sonne, after he had had ſome diſcourſe at a diſtance with him, *Come neere now and kiſſe me my Sonne:* Gen.27.26. So ſhould ſuch comfortleſſe ſoules ſay to Chriſt, when they heare Chriſt ſpeaking, as it were at a diſtance, ſoftly and coldly to them, the ſweet and melodious promiſes of his word; come neere now, O my beloved, and kiſſe me with theſe kiſſes of thy lips

lippes, for thy love is better then Wine: what thou sayest to my soul, say it with such life, that my heart may no longer be faithlesse, but believe, and give glory to thee. I have now done speaking to you, who never yet had the comforter come to you.

I come now in the last place to speake a word or two particularly, to such of Gods people, who can tell me that they have found Christ as a comforter come to them, but now have lost Him. Three things I have to say to these. First, labour to be sensible of thy losse. Secondly, blame not Christ for departing from thee. Thirdly, use all holy meanes to get him to returne to thee againe. First I would have thee, O deserted soule, to labour be truly sensible of thy losse. Though it be that some are deeply sensible of this great losse, yet others are as deeply stupid, which moves me to note this instruction. For a man to be stupid and senseless under corporall afflictions, argues a very ill temper

per of ſpirit; but for a man to be ſtupid and ſenſeleſſe under ſpirituall afflictions, under ſuch a ſpirituall affliction as this, the loſſe of the Sunne, the loſſe of Chriſt as a comforter, argues a very ill temper of ſpirit indeed. Strive therefore, O deſerted ſtupid ſoule, to affect thine heart throughly with thy loſſe. Thou haſt loſt more then *Iob*: when he had loſt Children, ſubſtance, health, honours, and friends: nay thou haſt loſt more, then if thou hadſt loſt this World; nay, thou haſt loſt more then if thou hadſt loſt thy life, which is of more worth then the World: thou haſt loſt Chriſt, which is richer then this World, and ſweeter then thy life. What an infinite loſſe were it to this World, to looſe the Sunne? 'twere at once to looſe all: for all things ſerviceable for the uſe of man, depend upon the motion and influence of that glorious Body. What a loſſe then is it to the leſſer World, to looſe Chriſt the Sunne of Righteouſneſſe? 'Tis to looſe all good

Pereunte ſole, pereunt omnia.

good at once, for ſoule and body. All graces cloſe and wither when Chriſt departs, as all fragrant flowers when the Sunne withdrawes his influence. And when theſe flowers wither in the ſoule, a man is a moving Dung-hill, that ſtinkes in the Noſtrils of God and man, where ever he comes. A man that hath loſt Chriſt, may truely ſay as ſhe when the Arke was loſt, *that his glory is departed.* As the Sunne is the glory of the greater World, ſo Chriſt the Sunne of righteouſneſſe, is the glory of the leſſer World, to wit, man.

Thou haſt loſt that in the world, that is more worth then the world, and which all the world can never helpe thee to. Thou haſt loſt that which would have made the worſt condition in this life, a Heaven; whereas the beſt without it, is but a hell. Thou haſt loſt that which would have been to thy ſoule a continuall feaſt; whereas now thy ſoule is in a continuall famine and leanneſſe. Thou haſt loſt thy ſpirits, and thy ſoule is in a dead Palſie, ſo that

that thou art a living dead man, fit for no ſpirituall ſervice. Thou haſt loſt thy head, thou haſt loſt thy eyes, thou haſt loſt thy hands, thou haſt loſt thy feet, thou haſt loſt thy bread, thou haſt loſt thy cloathing; nay, thou haſt loſt thy beſt father, thy beſt husband, thy beſt friend; all this and much more comfort is Chriſt to man. Thou haſt great reaſon then, O deſerted ſoule, to lay to heart thy loſſe.

Lay to heart thy loſſe, this is comely, but do not blame Chriſt for departing from thee, this is uncomely, and unrighteous. Vncomely; for it doth not ſuit with wiſdomes children, to lay folly to their Maker. Vnrighteous, for thou conſtrainſt him to depart from thee, otherwiſe he had never left thee: thou didſt ſin again and again of weakneſſe, and yet Chriſt as a comforter did not depart from thee, untill thou beganſt to take *pleaſure in unrighteouſneſſe*, and to make ſin a cuſtome, *a right eye*, a very ſerviceable thing unto thee, Chriſt did not leave thee. 2

Thou

Thou beganſt to wax wanton againſt Chriſt, and then Chriſt caſt thee off. Thou beganſt to play the Apoſtate, and to backſlide in heart from Chriſt; and then he fell off from thee, *and filled thee with thine owne wayes.* Now theſe things ſeriouſly conſidered, haſt thou any cauſe to blame Chriſt for departing from thee? It is a comely and a very righteous thing for Wiſdomes children to juſtifie wiſdome in all his waies, as to others, ſo to our ſelves. Wherefore thus do, O deſerted ſoule; ſay, righteous art thou, O Chriſt, in departing from me, and righteous mayſt thou be, if thou never returne to me, ſo unkindly have I dealt with thee.

3 Then ſet thy ſelfe ſeriouſly to the uſe of all holy meanes, whereby thou maiſt get thy comforter to returne to thee. Examine thy ſoule throughly thou muſt, to finde out what evill deprived thee of ſo great a good; and in ſerious ſoule-ſearching, God will ſpeak to thy conſcience, and conſcience will

ſpeake

ſpeake plainly to thee, and tell thee wherein thou didſt give diſtaſte to thy comforter, and what was the cauſe he forſook thy ſoule.

And when thou haſt found out that evill, which conſcience tels thee, deprived thee of ſo great a good, thou muſt fall very foule with it, how ſweet ſoever it hath beene unto thee. Thy great worke muſt be, to bring thy heart to a holy *revenge* upon this ſin: to abhorre it, and thy ſelf becauſe of it: and to become very vile, as *Iob* ſaith, and very low in thine owne eyes. Bring thy heart to admire the infinite patience and mercy of God, that things are no worſe with thy ſoule. That God had not cut thee off, in the acting of that ſin for which he deemed thee: that he hath left any place for repentance, and given the leaſt deſire to ſet about this work.

And when thou art come thus farre; poſſibly the light of Gods countenance may begin now and then, to glance into thy ſoule, as at ſome little cranny: or at leaſt ſome

more then ordinary lightſomneſſe, may appeare in thy darke dull ſoul, as there doth in the dark morning, ſome ſpace of time before the Sunne appeares, that had left this Horizon. Now this beame of light, or this little lightſomneſſe of ſoule, thou muſt much admire; and acknowledge an unfathomed depth of love in it; that God ſhould ſo much as once ſtoope, to caſt an eye after thee more, to give thy ſoule the leaſt refreſhing, that did abuſe flagons of love.

By this glimpſe of light, or glimmering light, you are to ſtrengthen your faith, in the beliefe of this, that light will more and more appeare, as the light of the morning unto the perfect day: and ſo conſequently to follow God with ſo much the more fervency of prayer, for the returne of his *wonted kindneſſe*. *Ioſeph*, you know, carried himſelfe very roughly to his brethren which had abuſed him, for ſome ſpace of time; and put them in great feare of the loſſe of their lives; told them they were Spies, and many harſh words he

gave

gave them, and harſh looks: but at laſt, when his Brethren had brought to him *Benjamin*, and diſcourſed a while, *Ioſephs* bowels began to worke, and he could no longer with-hold his brotherly love, *Come neare to me, I pray you I am Ioſeph your Brother, &c.* Thus Chriſt our elder Brother deales with us, who do unkindly and unbrotherly uſe him: he will handle us very roughly, and put us in feare of the loſſe of our beſt lives: he will make our conſciences ſpeake bitter things againſt us; and let looſe the Devill to tell us that we are *Spies*, hypocrites, and falſe friends to Chriſt: in this diſtracted, affrighted, perplexed ſtate, hee may hold us many dayes, many weeks, many moneths; but he cannot hold in his brotherly love alwayes, if we patiently beare his frownes, and kindly intreat him, and bring *Benjamin* to him, his owne blood and merits; this will make his bowels work, & make him unmask himſelf and ſay, come near to me, Gen. 45. 4.

O mourning soules, tossed and not comforted; I am Christ your elder brother, whom ye unkindly used: in a little wrath I hid my face from you, but now with everlasting kindnesse will I embrace you.

Trinuni Deo gloria.

FINIS.

CHRISTS COMMVNION with his Church Militant.

2 Tim. 4. *verſe* 22.

The Lord Ieſus Chriſt be with thy ſpirit.

THis Text is *Pauls* ſweet affectionate farwell to *Timothy*. Many grave and gracious inſtructions *Paul* had given *Timothy*; but 'tis not ſo much what man ſaith to the eare, as what Chriſt ſaith to the heart that workes effectually, to ſet

man about his duty; and therefore doth *Paul* in the concluſion of all his Chriſtian counſell to *Timothy* pathetically pray, *That the Lord Ieſus Chriſt would be with his Spirit.*

The beſt teaching of man, is but as water ſpilt on the ground unleſſe Chriſt inwardly teach the ſpirit. If I am taught my duty by a *Paul*, one in gifts not inferiour to the chiefeſt Apoſtles, yet unleſſe Chriſt be with my ſpirit, to make things take roote there; all will dye and wither, like good ſeed caſt into bad ground. And therefore *Paul* ſaw it but needfull, as to teach the eare, ſo to intreate the Lord to teach and ſtrengthen the ſpirit. *The Lord Ieſus Chriſt be with thy Spirit.*

There is a great diſtance (you know) betweene the eare and the heart: it is an eaſie thing for man to bring home things unto the one, but no leſſe then the Al-mighty power of Chriſt, will bring home things unto the other. There is an incomparable hardneſſe, upon the heart

heart of man naturally: it is harder henan Adamant: now though a child with his little finger, may make a dint upon dow, yet a Gyant with all his ſtrength, cannot make dints upon an Adamant; muchleſſe can all created ſtrength, make divine impreſſions upon the ſpirit of man; and therefore it is, that *Paul* doth implore an Almighty ſtrength to doe thus, *The Lord Ieſus Chriſt be with thy Spirit.*

Why doth not *Paul* here, wiſh riches and honours and pleaſures unto *Timothy*? Is the bare preſence of Chriſt with a mans ſpirit ſuch a bleſſing?

To this I anſwer, riches and honours, &c. they are *bona*, but not *optima*: good things, but not the beſt things. Earthly things though good in themſelves, yet are no further forth good to me, then as the Lord Ieſus Chriſt is with my ſpirit, to guide it to uſe them; and therefore *Paul* as one truly wiſe, prayed for the prime good for *Timothy*; for that good which

makes all other things worke together good, to wit, *That the Lord Iesus Christ would be with his Spirit.* The point I intend to ſtand on, is this, *That to have the Lord Ieſus Chriſt with our ſpirits, is a prime and principall bleſſing.* *Paul* here wiſheth it to *Timothy*, as a cardinall bleſſing, *The Lord Ieſus Chriſt be with thy ſpirit.*

Enucleacio propoſit o nis.

To have Chriſt with our ſpirits, &c. How can Chriſt be preſent with man upon Earth, who is now aſcended, and ſitteth at the right Hand of his Father in Heaven?

The Apoſtle doth hint an anſwer to this queſtion, in the forme of his Prayer, if you obſerve it. *The Lord Ieſus Chriſt ſaith he, be with thy ſpirit.* He ſpeakes of ſuch a preſene, as will fitly yeeld Communion and fellowſhip, to the ſpirit of man. There is a double preſence of Chriſt with man, corporall and ſpirituall joyntly; or meerly ſpiritnall. With juſt men made perfect in glory, Chriſt is corporally preſent; they behold his wounded Body made

made a glorious Body, as a continuall assurance of the Resurrection of their owne vile bodies, unto the same similitude. And with them Christ is present, spiritually filling them with those joyes, the tast of which upon Earth, is called *unspeakable and full of glory*. Of this communion speakes Christ himselfe. Ioh. 17. 23. *I in them, and thou in me, that they may be made perfect in one.* As the soule is *tota in toto, & tota in qualibet parte:* according to the whole, in that whole which is lesse noble then it self: according to the whole, that is, according to that full force & energy wch the soule hath, it actuates & organizeth, every member of the body, the least as well as the greatest; So Christ in the mysticall body of Saints glorified, is as I may say, *Totus in toto, & totus in qualibet parte.* Whole Christ, doth wholy exercise dominion in every glorified soule; hence it is, that all such souls, are wholly holy, and wholly happy; that is perfectly holy, and perfectly happy, for as much as Christ who

is the fulneſſe of his Fathers glory is fully preſent with them.

Secondly, there is a preſence of Chriſt with man, meerly ſpirituall; that is, ſuch a preſence, as whereby not the perſon, but the providence of Chriſt may be ſeene. Such a preſence as *ſuperiora* have wth *inferiora*, not a *contiguall*, but a *vertuall* preſence; a preſence of influence and governance, as the Sun hath with us, by his rayes and beames. And this preſence is either *commune* or *Speciall*.

The Commune preſence of Chriſt with man, is that whereby man is uphelde and guided, according to the being of a rationall creature. Of this preſence of Chriſt with man, ſpeakes the Apoſtle, *that they ſhould ſeeke the Lord, if happily they might feele after him and finde him though he be not farre from every one of us, for in him we live, move, and have our being.* Chriſt as an upholder of each creature, is not farre from every one of us; that is, he is ſtill preſent with us thus, and *with all Nations of men, which he hath made*

Acts 17. 27, 28.

of

of one blond, to dwell upon the face of the earth. This preſence of Chriſt with man thereſore, cannot properly be called a *prime* and *principall bleſſing*, a choiſe and ſpeciall favour, becauſe it is Commune to man-kinde in generall; yea Commune to all Creatures below man; for God is with all the workes of his Hands, to uphold every Creature according to its proper ſpecies.

Secondly, there is a ſpeciall preſence of Chriſt with man which is that efficacious working, of the Spirit of Chriſt in the ſpirit of man, whereby it is made one ſpirit, with the Spirit of Chriſt, in willing and nilling, according to that of the Apoſtle, *He that is joyned to the Lord, is one ſpirit.*

There is a ſpeciall preſence of Chriſt, with the bodies of men, for the good of them; which the *Pſalmiſt* intimates where hee ſaith, *That hee knowes our frame, and remembers that wee are but duſt: and that the Angels of*

of the Lord pitch their Tents about the righteous. And *Iacob* found the truth of this by experience, when he fled before *Esau*, and slept so sweetly upon a stone. But this tender and speciall presence and providence of Christ, repecting the outward man, is comprehended under the other, which respects the inward man, as *quid minus sub maiori*, a lesse blessing under a greater. For if God be in a speciall manner present with my spirit, to guide and order that unto all Holy wayes, my spirit will command my body to walke in them too; and so consequently Christ cannot chuse, but be tenderly present with my body also, for the good of that, whilst every member thereof, is actuated by a spirit of his owne ordering, to his own honour, *as weapons of Righteousnesse.* And therefore doth *Paul* (pithily to speake much in few) silently passe over that, which is necessarily presupposed, praying that Christ would be with *Tymothies* spirit, and then he was sure, Christ would

would be after a ſpeciall manner preſent, with his body too, for the good of that. *The Lord Ieſus Chriſt be with thy ſpirit.* That is, *the Lord Ieſus Chriſt exerciſe a ſpeciall dominion in thy ſpirit, for the guiding and orderiag of it, unto the avoyding of all evill, and to the performing of all good, whereby Chriſt may have all the glory, due to his Name.*

Now that thus to have Chriſt preſent with a mans ſpirit, is a prime and principall bleſſing, I will plainly demonſtrate to you, by a triple argument *ab effectu.*

Thus to have Chriſt preſent with our ſpirits, is the ready way to all temporall, ſpitituall, and eternall good: and therefore muſt needs be a prime and principall bleſſing. Thus to have Chriſt preſent with a mans ſpirit, is the ready way unto all temporall good. Men whoſe ſpirits, Chriſt doth after a ſpeciall manner order, to avoid ſinne, and to *keepe themſelves pure*, as *Paul* here uſeth the expreſſion to *Tymothy*, all temporall good things, ſo farre

farre forth as may be good for them, belong unto them by promiſe; *For godlineſſe hath the promiſe of this life. It ſhall come to paſſe* ſaith the Lord, *if you walk in my wayes, that I wil bleſſe you in the fruit of the womb, in the fruit of the Field, in the baſket and ſtore, &c. If you walke in my wayes I will doe this, &c.* Why, they with whoſe ſpirits Chriſt is after a ſpeciall manner preſent, this is their *high way* (as *Salomon* ſaith) *to depart from evill:* that is, this is their daily endevour, to walke in all the wayes of the Lord; and ſo conſequently, all temporall good of right belongs unto them.

But you will ſay, how is it then, that thoſe with whoſe ſpirits Chriſt is moſt preſent, to make moſt tender for his honour, have uſually leaſt of all temporall good things?

To this the anſwer is eaſie and manifold. Men with whoſe ſpirits Chriſt is moſt preſent, to make them moſt tender to avoid ſinne, and to keepe themſelves pure, theſe

the

the Divell doth moſt of all maligne, and ſets his limmes to *ſpoile them of their goodt*, as the Auther to the *Hebrewes* ſaith, to keepe them from that, which Chriſt would have them advanced to, or elſe to ſtrip them of that, which Chriſt hath conferred on them, by impriſonment, baniſhment and the like; and ſo make ſuch live in Dens, and Holes, and Caves of the Earth; to wander in Deſerts and Wildernesſes, wearing Sheepsskins, and Goateſ-skins, whom the World is not worthy. Where a ſpirit of malice and confuſion rules, tis no marvell to ſee ſervants ſet on horſe-backe, and Princes goe on foote.

Secondly, men with whoſe ſpirit Chriſt is after a ſpeciall manner preſent, he takes ſpeciall notice to what evill the ſpirit is moſt enclined, and ſo anſwerably gives of theſe outward things unto them. A wiſe Father hath his eye upon the diſpoſition of his child, and to what exorbitancy he finds him enclined, hee labours to prevent all

all occasions to it, and so keeps his child short of what he could otherwise liberally allow him. And thus 'tis with our heavenly Father, respecting his children: he eyes strictly their spirits, and if he see them inclined to pride, covetousnesse, or any other scandalous vice, he shortens them in that, which may foment these. At this (I thinke) *Iames* may point, where he saith, *Let the rich rejoyce in that he is made low.* God out of tender love to his children, oft times makes them poore in purse, that they may become poore in spirit, and so capable of the Kingdome of Heaven. Which rightly weighed, is not matter of sorrow. but matter of joy, as *Iames* saith.

Iames 1. 10.

Thirdly, those with whose spirits Christ is after a speciall manner present, to guide them to walke in his wayes, and to keepe themselves pure, Christ doth prove them by poverty, as by other things; and hence it may come to passe, that Christians very holy, may yet notwithstanding be very destitute of the

the things of this life. Thus you know the Lord dealt with *Iob*. Christ was after a speciall manner present with his Spirit, to guide him to walke uprightly above many in his time; now to make knowne this to the world, to his owne glory, and *Iobs* eternall honour, he stript *Iob* of all, and set him upon a dunghill, who before sat with the chiefest in seats of honour. God will have the world know, that those with whose spirits he is after a speciall manner present, to guide and order them, are not as those with whose spirits the devill is in a speciall manner present, to guide and order; to wit, such as will winde and turne every way when put to it.

Lastly, those with whose spirits Christ is after a speciall manner present, they desire but little of the things of this life; and therefore 'tis no marvell, to see Christians very holy, yet not very wealthy. Christians with whose spirit Christ is after a speciall manner present, they only desire daily bread; *Agurs* portion,

on, food convenient; and this the Lord gives them, and with this they are contented, which is the only wealthy estate. Christians, with whose spirits Christ is after a speciall manner present, *they hunger and thirst after righteousnesse*, not after riches in the world: they *covet the best gifts*, the unsearchable riches of Christ, and not the fading riches of this life. Now Christ applyes himselfe, to be most liberall in the distribution of that, which the spirits of men most bend after; in mercy, or in justice. Christians whose spirits most strongly bend after grace, to these Christ in mercy doth most bountifully apply himselfe, to give grace; according to that of Christ, *Blessed are they that hunger and thirst after righteousnesse, for they shall be filled.* Christians whose spirits most strongly bend after worldly riches, to these oft times Christ in justice most liberally applies himselfe to give those, according to that of the Psalmist, *Whose belly thou fillest with thy hid treasure.*

Accor-

According likwiſe to that of *Solomon, There is a ſore evill which I have ſeene under the Sun, namely, riches kept for the owners thereof to their hurt.* The objection being thus anſwered, the argument is ſtill of force. That to have Chriſt with our ſpirits, is the way to all temporall good, and ſo conſequently, *a prime and principall bleſſing.* Pſal. 17. 11. Ecc. 5. 13.

But that I may yet more fully ſpeak in this argument, note that temporall good, is either poſitive, or privative; (if I may for illuſtrations ſake ſo diſtinguiſh.) Temporall good in a poſitive ſence, is that ſecular thing, wch is in it ſelf good; as bread and cloathing, and the like, of which we have already ſpoken.

Temporall good privatively ſo called, is affliction ordered to a mans good, which in it ſelf is not ſo. Now all thoſe with whoſe ſpirits Chriſt is preſent, are partakers of this temporall good. All outward croſſes, tend to their inward gain, becauſe Chriſt is with their ſpirits. For all outward troubles, are heavier or lighter, more

more hurtfull or more profitable ſtill to a man, as Chriſt is pleaſed to order his Spirit under them. A little outward trouble, if Chriſt let it ſeize upon a mans ſpirit, he quickly ſinks and dyes under his burthen, according to that of the Apoſtle, *worldly ſorrow cauſeth death.* The loſſe of a wife or husband; nay the loſſe of a child or friend; nay the loſſe of the leaſt outward content, if Chriſt ſtand aloofe from a mans, ſpirit, and let it faſten upon him, he will ſoone langniſh, and bleed inwardly to death; whereas all outward afflictions, meeting together upon the outward man, if Chriſt be with the ſpirit, to ſupport and beare up that, a Chriſtian ſweetly ſubmits, and keeps on his way, according to that of the Apoſtle, *Reioycing in hope, patient in tribulation, continuing inſtant in prayer.* Now Chriſt tenderly watches, when outward troubles begin to take hold of that Spirit, with whom he is ſpecially preſent, and then he quickly releeves and eaſes it; and not only ſo,

Rom. 12. 12.

but

but ſanctifies it, to the drawing of ſuch a ſpirit nearer to God in love; according to that of *David*, *I love the Lord, becauſe he hath heard my voice, and my ſupplications, becauſe he hath inclined his eare unto me, therefore will I call upon him as long as I live.* Pſal.1.16. 1,2. Adde this to the former, that to have Chriſt with our ſpirits, is the ready way to all temporall good, whether *poſitive*, or *privative*; and you muſt needs grant it to be a principall bleſſing.

Secondly, thoſe with whoſe ſpirits Chriſt is ſpecially preſent, are in the ready way to all ſpirituall good; and therefore thus to have Chriſt preſent with our ſpirits, muſt needs be counted a principall bleſſing. Chriſt is the Author and worker of all grace; and therefore ſuch ſpirits muſt needs be very gracious with whom Chriſt is. *The places are holy whereunto the Ark of the Lord hath come*, ſaith *Solomon*. 2 Chron. 8 11. I may truly ſay it of Chriſt, which the Ark typified. The Spirits are holy with whom Chriſt is, and where holy Chriſt comes

comes. They are at the Welhead for holines, which have holy Christ with their spirits.

They that have Christ with their spirits, are in the ready way to the very heigth of heavenly wisdome; for there is no such teacher of wisdome as Christ is. With him are all the treasures of wisdome. He that lyes in thy bosome, teaching thee wisdome secretly, came out of the very bosome of the Almighty, and knowes all things; and he gives such an unction to that Spirit which he teaches, that he makes it know and discerne all things too.

They that have Christ with their spirits, are in the ready way to the very height of love, which is the glory of all graces, in the sight of God and man; for there is no such worker and winner of love, as Christ is. If he doe but *put in his finger by the hole of the dore*, he will make a mans bowels melt after him. If he doe but reveale his love to our spirits a little, our spirits grow sick of love unto him. He will wound us with

with one of his eyes; ſo full of beauty is he. Let a mans ſpirit be never ſo cold, yet if Chriſt be with it, he is in the ready way to burne with love to Chriſt, as ſtrong as death, which many waters cannot quench.

They that have Chriſt with their ſpirits, are in the ready way to the very heigth of joy and conſolation: they are in the ready way to joy *unſpeakable and full of glory. Theſe things have I ſpoken unto you, &c.* Said Chriſt to his Diſciples. Chriſt ſpeaks ſuch things to the ſpirits of thoſe with whom he is preſent, as fils their ſpirits with joy, to the very brim; and this oft times in the very depth of all outward extremity. The Church doth darkly hint this. *The Comforter which ſhould relieve my ſoul is far from me.* As if the Church had ſaid, though my outward miſery be exceeding great, yet if the Comforter did but keep cloſe to my ſpirit, I ſhold have as much conſolation as my heart could hold, in the midſt of all my miſery; but this is my miſery, that the Comforter wch ſhould relieve Lam. 1. 16.

relieve my ſoule is far from me: out of the hearing of ſighes and groans: nay out of the hearing of ſtrong cryes; *he is angry againſt my prayers.* In a word a Chriſtian which hath Chriſt with his ſpirit, is in the ready way to *excell in vertue*, as *David* ſayes: to excell in all vertue; to be wiſer then his teachers; more excellent in all grace, then his neighbours. And therefore, to have Chriſt preſent with our ſpirits, muſt needs be counted and called, *A prime and principall bleſſing.*

Laſtly, to have Chriſt with our ſpirits, is the ready way unto eternall good; and therefore a principall bleſſing. As a ſtone carries with it, what ſoever light thing be faſtned to it, unto its own center; ſo Chriſt whoſe proper place of reſidence is Heaven, carries with him thither, all ſuch ſpirits as to whom he is united on earth. If we have a ſpeciall friend at Court, we count that we are in a ready way to ſee al the pomp of the Prince. Chriſt hath the keyes of Heaven and Hell; hee opens

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and no man ſhuts; ſhuts, and no man can open: all with whoſe ſpirits he hath dwelt, and beene kindly uſed upon earth, he knowes; and when they ſhall knock at thoſe everlaſting gates, he will open and let them in to every roome in his royall dwelling, and ſhew them all the glory which he had with his Father before the world was. 'Tis betweene Chriſt and that ſpirit with whom he lives, as betweene *Naomi* and *Ruth*: where the one lives the other will. Whileſt ſuch ſpirits live in the body, Chriſt will live with them there; when they remove out of the body, Chriſt will not leave them (*death cannot ſeperate*) but commands his Angels, to bring them to eternall manſions, with himſelfe. Chriſt which is lifted up to glory himſelfe, will draw all ſuch unto him, as in whoſe ſpirits he dwels, and no ſtrength ſhall be able to withſtand him; none ſhall pluck ſuch out of his hand. *Vnio cum Chriſto, eſt unio indiſſibilis.*

If to have Chriſt with our ſpirits

be a grand favour, not to have him with our ſpirits, muſt needs be a grand evill. A ſpirit without Chriſt is naked, as a body without cloaths. Many things may make cloathing and defence for the body, but only Chriſt that *beſt garment*, as the Father of the Prodigall cals him, can make cloathing and munition for the ſoule. A mans ſpirit without Chriſt is as a naked body amongſt thorns, every thorne pierceth, and every bryer ſcratcheth, and fetcheth blood from ſuch a body; ſo worldly cares and worldly fears, when ſtrong, will pierce ſuch a naked ſpirit thorow and thorow, and make him run mad, if God (unſought) doe not ſeaſonably ſtep in and bridle the Bedlam. A mans ſpirit without Chriſt, is as a naked body amongſt Serpents; every Serpent ſtings and venomes ſuch a naked body to death; ſo every ſeed of the Serpent ſtings and poyſons to death, ſuch naked ſoules, by their threatnings, flatteries, examples. and the like. A mans ſpirit without Chriſt, is as a naked

naked body in great blaſts of lightning; ſuch bodies are ſuddenly ſcorcht and conſumed; ſo ſuch naked ſoules are ſuddenly blaſted, by the fiery darts of the Devill, and ſo ſuddenly oft times goe from burning to burning; from burning in ſin, to burning in hell.

A mans ſpirit without Chriſt is not only naked, but blinde too. A naked man having his ſight, may make ſome ſhift, but a man naked and blinde too, is in a miſerable helpeleſſe ſtate indeed: and juſt ſuch is the ſtate and condition of every mans ſpirit, that hath not Chriſt with it; for as the Sunne in the Heavens, is the eye and light of the greater World, ſo the Sunne of righteouſneſſe Chriſt, is the eye and light of the leſſer world, man. Now doe but imagine what a darke dolorous condition wee ſhould all bee in, if the Sunne were darkened, or had utterly forſaken our Horizon; or doe but thinke of that darkneſſe, which was upon the *Ægyp-*

tians for a little time, when no man could ſtirre out of his place; and ſuch and much worſe is the darke dolorous condition, of a ſpirit without Chriſt; not able to ſee the leaſt beame of ſaving light; not able to ſtir a ſtep out of his place, in the way that leads to life.

A mans ſpirit without Chriſt is not only blind, but dumme too. A man that is blind, yet if he can ſpeak, can beg for that which he cannot ſee to worke. But when a man is blind, and dumme too; that he can neither helpe himſelfe, nor begge others, he is in a dolefull condition indeed; and juſt ſuch is the condition of every mans ſpirit, that hath not Chriſt with it. For as Chriſt is Eyes to the ſoule, ſo he is a Mouth and Tongue, enabling it to cry *Abba Father*. Vnleſſe the ſpirit of Chriſt be with our ſpirits, helping our infirmities, who are godly; we are dumme, and not able to ſpeake to our owne Father, as adopted children, for daily Bread; much more unable to beg for life, to the dread-

dreadfull Iudge of all the World, muſt all ungodly perſons needs be, whoſe ſpirits are altogether without Chriſt, as an helper. I would have all men that live in their ſins, thinke ſeriouſly of this; when Chriſt as the dreadfull Iudge of all the World, at the great day ſhall aske you, what you have to ſay for your ſelves, that you ſhould not eternally die for your ſins, in which you have lived, you will be like that man which was without his wedding garment, dumme and not able to ſay a word for your ſelves, becauſe Chriſt is not with your ſpirits. 'Tis impoſſible that a mans own guilty ſpirit, ſhould be able to looke the terrible judge of men and divells in the face, much leſſe ſpeake a word for mercy, unleſſe the Al-mighty ſpirit of Chriſt be with it, to aid it. Many ignorant wretches, ſooth themſelves with this, that they will at laſt cry, Lord Lord, and ſo prevaile quickly for pardon, with him who is infinite in mercy. Why, but thinke on this O ignorant ſoule! *No man can call*

Iesus Lord but by the Holy Ghost. Thou wilt not in thy greateſt need, be able to cry Lord, Lord, unleſſe the Lord be with thy ſpirit. Death will ſting thee, conſcience will gnaw thee, Chriſt will condemne thee, Divels will teare thee; and yet wilt not thou be able to cry, Lord, Lord, have mercy on me, unleſſe the Lord be with thy ſpirit: but inſtead of crying Lord, Lord, for mercy, thou wilt burne in maliſe againſt the Lord, and curſe and blaſpheme as Divels and damned wretches doe. Haſt thou never ſeene condemned wretches, not only dumme, but withall deſperate too, and leape off the ladder themſelves, without either asking God or man forgiveneſſe? thus in a ſpirituall ſenſe, and much worſe, wilt thou doe in the great day of judgment, for as much as Chriſt is not with thy ſpirit.

Fourthly, a mans ſpirit without Chriſt, is not only blinde and dum, but deafe too. And if a man bee blinde and dumme, yet if he can heare, he may make ſome ſhift to helpe

help himſelfe: we follow a thing (you know) ſomtimes by the ſound, when we cannot ſee it, nor ſpeake what it is: but when a man is naked, blinde, dumme, and deafe too, he is in a helpleſſe condition indeed; and juſt ſuch is the ſtate of a mans ſpirit without Chriſt. For Chriſt as he is Eyes and Tongue, ſo he is Eares alſo to the ſoule of man. Hence it is that *Iohn* ſpeakes ſo frequently of ſpirituall heering, after a *Hypotheticall* manner: *He that hath an eare, &c.* That is, if any man have ſpirituall diſcerning, *Let him heare what the ſpirit ſaith to the Churches.* Intimating that a ſpirituall eare, is a very rare thing to be found; that which no man hath, but hee which hath Chriſt with his Spirit; that hath had his eares *boared* by the Spirit of Chriſt, as the Scripture ſpeakes; all others are as deafe as Adders, and cannot heare the voyce of the charmer, charme hee never ſo wiſely. I would have all that live in their ſinnes,

seriously consider this too, as a further degree of unhappinesse. You tell us that you will turne from your sins hereafter, and obey the call of God in the Ministry of his Word: but let me aske you this; have you not hitherto turned the deafe eare upon God? yes: I and so you will doe for the time to come; and the reason of both, the same; because Christ is not with your spirits, Let mercies call, corrections call; let friends call, father call, mother call; husband call, wife call; let Ministers call, conscience call; may let Christ himselfe call, in what voyce he will, still voyce, or lowd voyce, in words never so pleasing, or never so piercing, yet wilt not thou heare; because Christ is not with thy spirit; but with *Salomons* foole, wilt on in thy sins, and be eternally punished.

Fifthly, a mans spirit without Christ, is without *feeling*; in a dead Palsie all over, which how dolorous such a state is, in a corporall sense, you know; much more dolorous in

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a ſpirituall ſenſe, I am ſure. As the ſpirit of man can neither ſee, ſpeake nor heare, ſo neither can it feele, without the ſpirit of Chriſt. The ſpirit of man without the ſpirit of God, is dead. Chriſt is to our ſpirits, as our ſpirits are unto our bodies, their life; and life is the principle of feeling: for the dead feele nothing. *When Chriſt which is our [life] ſhall appeare*, &c. Where there is no Chriſt, there is no life; and where there is no life, there is no feeling. You know the Apoſtle ſpeaks of ſome that were *paſt feeling*, having *given themſelves over to laſciviouſneſſe, to worke all uncleanneſſe with greedineſſe*. There the Apoſtle ſpeakes of ſuch a ſenſeleſſeneſſe, as lyes upon the ſoule by a ſecond act of divine juſtice. All humane ſpirits by the firſt act of divine juſtice upon *Adam*, are naturally paſt feeling, and would give up themſelves unto all wickedneſſe with greedineſſe, did not God reſtraine. To be paſt feeling in this latter ſenſe, notes principally a want of divine affection;

when ſinne doth not kindly affect the ſoule with ſorrow; as in the former ſenſe, when ſinne doth not at all affect the ſoule with ſorrow: when holy wayes and works do not kindly affect the ſoule with joy; as in the other ſenſe, when they do not affect the ſoul with joy at all; but rather diſturbe and provoke to paſſion and malice.

I would have all that live in their ſins, ſeriouſly think on this alſo, as a further degree of unhappineſſe. You have heard many powerfull Sermons, which you have ſeene worke admirably upon others, and yet they have made no impreſſion upon your ſpirits; and many hundred more may you heare, and no divine impreſſion at laſt be made; and the reaſon of both, one and the ſame; becauſe Chriſt is not with your ſpirits; and by reaſon of this, your hearts are as Adamants, which every ſtroke hardens, but not breaks it. Let the maſter ſmite and the man ſmite; let God ſmite, and his Miniſters ſmite, and conſcience ſmite; nay,

nay, let every member of the body be ſmitten with puniſhment, to affect the ſoule with ſin, yet will it not ſtir and complaine, unleſſe Chriſt be with it.

Finally a mans ſpirit without Chriſt, is without taſting or ſmelling: to theſe ſenſes alſo (you know) the Scripture doth allude, and therefore fitly here may, I to ſet forth fully, the unhappy condition of every ſpirit without Chriſt. You know the Apoſtle ſpeaks of ſome, *that ſavoured not the things of God*; which is a terme applyed in Scripture, to the ſenſe of ſmelling as well as to the ſenſe of taſting, and therfore for brevity ſake do I here joyne both ſenſes together, in a ſpirituall way of alluſion. Why all that have not Chriſt with their ſpirits, are ſuch as cannot rightly *ſavour ſpirituall things*; ſuch *put bitter for ſweet, & ſweet for bitter*

I would have all you that live in yours ſins, ſeriouſly thinke on this too, as a further degree of unhappineſſe. You come oft times to Wiſdomes houſe, and though ſhe prepare

pare you all ſpirituall dainties, yet you can reliſh nothing, but ſome by things, that lye about the diſh, rather for ornament, then for food. And would you know the reaſon of this? 'tis becauſe Chriſt is not with your ſpirits. If Chriſt were with you, you would feed on every diſh at wiſdomes table, on promiſes, yea and on threatnings too: *To the hungry ſoule, every bitter thing is ſweet*, ſaith *Solomon*. All that is good and wholeſome goes down well, where Chriſt is with the Spirit. You come frequently to Wiſdomes houſe, who keeps a Table here and 'twere for a King, and yet you have leane ſhrivel'd ſoules, like men in a conſumption: every one tels you, that you looke as if you were ſtarved, ſpeake and live, as if you never heard a good Sermon from yeares end, to yeares end: they tell you that you are ſo leane and feeble, that you need the benefit of all the ſpirits, that every diſh at wiſdomes table can yeeld, to ſtrengthen you, and recover you, and yet every diſh almoſt goes

goes against your ſtomacks; and that you doe eat, is without ſavour or any other vertue, and ſo you languiſh with all dainties before you; and thus you will goe on languiſhing, untill you quite conſume and periſh eternally, unleſſe Chriſt be with your ſpirits.

You ſee (I ſuppoſe) plainly by this time, that as it is a prime and principall happineſſe to have Chriſt with our ſpirits, ſo it is a prime and principall evill and unhappines, not to have Chriſt with our ſpirits. Wherefore having laid open both before you, let me entreat you all to looke in upon your ſpirits, and ſee who keeps company with them, Chriſt or the divell; one of theſe two is with all our ſpirits. If Chriſt be not with our ſpirits, the divell is and will be. If Chriſt be with your ſpirits, according to the ſenſe and meaning of the Apoſtle in my text, you ſhall find it by theſe two things, *the body is dead becauſe of ſin*; *and the ſpirit is life becauſe of righteouſnes.* 'Tis *Pauls* Character of Chriſts ſpeci-

ſpeciall preſence in the ſoule of man upon earth, and therefore of ſtrong authority. *And if Chriſt be in you, the body is dead becauſe of ſinnes, but the ſpirit is life becauſe of Righteouſneſſe.* Rom.8.10. The body is dead becauſe of ſinne: that is, the body of corruption is deſtroyed, as in reſpect of the guilt of it, ſo in reſpect of the dominion of it. And *the ſpirit is life becauſe of righteouſneſſe:* that is, the regenerate part is *vigorous*, in reference to all righteous wayes.

And if therefore you would know whether Chriſt be with your ſpirits, ſee whether your bodies be dead becauſe of ſinne: whether you labour to bring *every thought into ſubjection to Chriſt*; or whether you doe not *allow* your ſelves liberty to ſome evill, out of love to ſome pleaſure or profit; which is that principally, wherein the dominion of ſinne conſiſteth; as *Paul* hints unto us, where he ſaith, *the evill which I doe, I allow not.* That is, I doe not approve of it in my heart, nor plead for it with my tongue;

but

but ſtrive againſt it with all my ſtrength; and it would be more joy to me, to be rid of it, then if I had a Kingdome conferred on me. This is the language right, of one that hath Chriſt with his ſpirit.

Secondly, ſee whether your *ſpirits be alive becauſe of righteouſnes*, if you would know whether Chriſt be with your ſpirits, or not. See whether holy wayes doe heartily affect you. I rejoyced when they ſaid, come let us goe to the houſe of the Lord, ſaith the *Pſalmiſt*. He ſpake like a man, having Chriſt indeed with his ſpirit: his ſpirit leapt within him, like the Babe in *Elizabeths* Wombe, when they ſpake of drawing neere to God, in the duties of his worſhip. A Chriſtian that hath Chriſt with his ſpirit, ſees a taking tranſcendant beauty in all wiſdomes wayes; *they are all wayes of pleaſure, and pathes of peace*; which is ſpoken in reference to ſuch as have Chriſt with their ſpirits: for others finde no ſuch thing in them. And his ſpirit opens in them like

like flowers in the Sun, and smelles fragrantly the bends and cleaves to them, in love to that soul sweetnesse, which he finds in them. And if you finde these things in you, I thinke I may safely tell you to your comfort, that Christ is with your spirits.

I may turne this Character into another forme, as *Paul* doth, and tell you in his words, that *he which is*
1 Cor. 6. 17. *joyned to the Lord is one spirit*. They that have Christ with their spirits, are one spirit with Christ. This expression (I conceive) is something explained by these following words;
And the multitude of them that be-
4 Acts v. 32. *lieved, were of one heart and one soul:* or as the originall hath it καρδία μία καὶ ψυχὴ μία, *heart and soul one*: They that have Christ wth their spirits, are heart and soule one with Christ. They do *idem velle & idem nolle*. What Christ loves, they love; and what Christ hates they hate. Christ loves righteousnesse, and hates iniquity:
Psal 45:7. *Thou hast loved righteousnesse and hated iniquity, &c.* They that have Christ with their spirits, are heart and

and ſoule one with Chriſt in this. They love righteouſneſſe, that is, all righteous wayes: and hate iniquity; that is all that Gods Word condemnes. 'Twas Chriſts meate and drink, to doe his Fathers Will; they that have Chriſt with their ſpirits, are one ſpirit with Chriſt in this: *'Tis joy to the juſt to doe judgement*, ſaith *Salomon*. Chriſt was tender about keeping the leaſt Commandement, as well as about keeping the greateſt. *Whoſoever ſhall break one of theſe leaſt Commandments, and teach men ſo, he ſhall be called the leaſt in the Kingdome of Heaven.* Mat. 5. 19. They that have Chriſt with their ſpirits, are heart and ſoule one with Chriſt in this; they are tender to keepe all Gods Commandements, leaſt, as well as greateſt. *So ſhall I not be confounded, whil'ſt I have reſpect unto all thy Commandements*, ſaith *David*. I do not conceive the place forecited ſo, as if Chriſt did account of one part of his Fathers will above another: I rather think that he there ſpeakes *Phariſæorum more*, in the Phariſes

Phariſes dialect, who would make the world believe, that they mightily laboured to keepe ſome precepts, but others they thought, as many of us now doe, that they need not to be ſo ſtrict about. Now Chriſts tender Spirit for his Fathers honour, could not brooke this halting in religion; and they that have Chriſt with their ſpirits, are heart and ſoule one with Chriſt in this. That Commandement which the moſt ſay is one of the *leaſt*, and may be diſpenſed withall; or at leaſt need not be ſo ſtrictly look't unto; that, as well as any other, whil'ſt a precious part of Chriſts will, a man that hath Chriſt with his ſpirit, will be tender to obſerve. *Davids* ſpirit ſmote him, for cutting off the lap of *Sauls* garment, as well as for cutting off the life of *Vriah*; which plainly ſhewes, that men which have Chriſt with their ſpirits, are tender about the avoiding of ſmall ſins, as well as great.

Now poſſibly ſome of you by what hath been ſaid, may ſee, that

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as yet you have not Christ with your spirits; I shall addresse my self in the first place, particularly to speake to you; and then in the second place, I shall addresse my selfe, particularly to speake to such of you, as have by what hath been said discerned, that Christ is indeed with your spirits. To you which by what hath been said, see, that as yet Christ is not with your spirits, I have only these two things to say, labour to bewaile your great want, as persons, deeply sensible of it; and then labour to get this great want speedily supplyed.

First, labour to bewaile your great want, as persons deeply affected with it. 'Tis the greatest want in the World, to want Christ to be with a mans spirit. Other wants may be afflicting wants, but this is a damning want. Other wants may make thee despised of men, but this want will make thee for ever to be abhor'd of God. Thou were better want riches, thou were better want honours; nay, thou were better want bread

bread to put in thy head, then want Christ to be in thy heart. Thou were better want thy deere Husband, thy sweete Wife, to lye in thy bosome, then want Christ to lye there. Nay, thy soule were better to be without thy body, then without Christ. If there be any want under heaven, that makes a hell to a man, upon Earth, it is this, to want Christ to be with his spirit. For what is it that makes hell, hell? a place full of sin, and full of misery? but this, that Christ is not with those spirits: they are spirits everlastingly excluded, from all communion with Christ. Now whereas great wants, make you complaine heavily, and mourne bitterly, beg the Lord to make these things sinke into your spirits, that you may be sensible of this great want of wants, that your spirits are without Christ, and so without God in this world; that so all sorrow for others wants, may meete and run in one channell, to bewayle this great want. *Sauls* speech to his servant, I may here fitly allude to, *Come let us return* (said he)

he) *least my Father leave caring for the Asses, and take thought for us.* If you that mourn for this want, and that want, did but feel the want of Christ with your spirits, you would w^th *Kish* quickly leave mourning for trifles & begin to mourn for things of waight. Come, O my soule! cease mourning for Father, and Mother; cease mourning for Husband and Wife, for children and substance; and begin to mourne for this, that thou yet livest Christlesse, and art in the ready way to dye and perish remedilesse.

When you have got your hearts to bleed inwardly, under your great want; then cry mightily to the Lord, to supply it. And to make your prayers prevalent, urge the promise of God, wherin he hath engaged himselfe to do good in Christ, to them that are *afar off*. Thy soule thou findest far off from Christ: why, the promise (saith the Apostle) of Christ and salvation by him, is to such. *For the promise is to you and to your children, and to all that are [afarre off.]*

This

This *Peter* ſpake by way of comfort, as now I do, to ſuch as felt their ſpirits without Chriſt; without grace and hope of glory. Chriſt you ſee is under promiſe, under a generall promiſe, and therefore no ſoule ſhould deſpaire of obtaining him. He is promiſed to the Iewes, and not only to them, but to us Gentiles, who *ſometimes were afarre off*, not to this Gentile or that, but to all that are prickt in heart for the want of him. *For the promiſe is to you and to your children, and to all that are afar off.* Let every one therefore upon this ground, that feels his ſpirit prickt and wounded, for want of Chriſt, take words to himſelfe, and go unto God, and ſay. O God, my ſoule is a poore Chriſtleſſe ſoule. I finde by wofull experience, that the Lord Ieſus is not with my ſpirit, by reaſon of which I live wickedly to thy diſhonour, and ſhall, I know not how ſoone, die miſerably, to mine owne eternall undoing, if thou do not ſhew mercy upon me, according to thy promiſe.

Thou

Thou haſt ſaid that thou wilt beſtow Chriſt, grace and ſalvation, upon them that are afar off; make good thy gracious promiſe to me, whoſe ſpirit is far from Chriſt, grace and all good; ſo ſhalt thou oblige me for ever unto thee; and I ſhall tell of thy goodneſſe as long as I live.

Having thus ſpoken what I thought fit, to ſuch as finde by what was formerly delivered, that Chriſt is not with their ſpirits; I ſhall in the next place ſpeake unto you, that by what was formerly delivered, finde, that Chriſt is with your ſpirits. Somthing by way of counſel, & ſomthing by way of conſolation, I have to deliver unto you. Three things by way of counſell, I would commend unto you: *thankfully acknowledg this great favour*; *carefully preſerve it*; *& induſtriouſly labor to augment it.*

Firſt, thankfully acknowledge this great favour. 'Tis a pearle of great price, that God hath caſt into thy boſome, to give Chriſt to bee with thy ſpirit: and for great favors, every one will acknowledge

ledge it very fit, and juſt, that they ſhould be thankfull. 'Tis a Iewell that Chriſt ſcarce gives to one of ten thouſand: and for rare gifts, every one will readily confeſſe it to be great ingratitude, not thankfully to acknowledge them. Doeſt thou not heare ſome ſweare, ſome curſe, ſome lye, like their father the Devill? Why thou wouldſt have beene ſuch an one, had not God given Chriſt to be with thy ſpirit. Doeſt thou not ſee ſome drunkards, ſome whoremaſters, ſome murderers, ſome perſecutors of the Saints? Why thou would'ſt have beene ſuch an one, if God had not given Chriſt to bee with thy ſpirit. Doeſt thou not ſee ſome make a God of their belly, ſome make a God of their wealth, ſome proud, ſome mad, ſome putting far from them the evill day, living as if they ſhould never dye? Why, thou wouldeſt have been ſuch an one, had not God given Chriſt to be with thy ſpirit. Doeſt thou not ſee ſome *Nabals*, ſome *Iezabels*, ſome *Cains*, ſome *Demaſes*, ſome *Iudaſes*?

Iudaſs? Why, amongſt the number of theſe wouldeſt thou have beene, had not God given Chriſt to be with thy ſpirit. Wherefore magnifie the Lord with all thy might, and let all that is within thee praiſe his holy Name. Thinke but how it was with thee, when thy ſpirit was without Chriſt. How *fooliſh thou waſt ſerving divers luſts:* how the God of this world which rules mightily in the children of diſobedience, did rule mightily in thee. How weak thy ſpirit was, and eaſily overcome and carried captive of every luſt. How drunken thy ſpirit was, and reeld from one opinion to another; one day thou thoughtſt thus, and thus, and another day thou thoughtſt quite contrary. I ſay, do but think of theſe things, and how the Lord might juſtly have left thee ſtill, to have gone on thus, untill thou hadſt periſhed, as he hath done many thouſands; and then be unthankfull, for the communion of Chriſt with thy ſpirit, if thou canſt. It was this conſideration that ſet

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Paul a wondring at the goodnesse of the Lord. *I was a blasphemer, a persecutor, &c. yet I obtained mercy.* He circumflexes this term [*I*] *yet* [*I*] *obtained mercy*, &c. It was wonderfull in his eye, that God should give Christ, to dwell with such a bloody blaspheming spirit, as he had. In this way let us go to work, to raise our dull spirits, to magnifie the free goodnesse of the Lord: for 'tis a work of all workes, that God loves. I was a man of a very proud, passionate, malicious, uncleane spirit; and yet I obtained mercy. God hath given Christ to be with this depraved spirit, and in a little time he hath done very much, and made a manifest change in my spirit; of very proud, he hath made it in some measure humble; of very passionate, in some measure patient; of very malicious, in some measure loving; of very uncleane, in some measure continent. O! the riches of his love; *how unsearchable is his mercy, and his love past finding out.*

Secondly, as I would have you thank,

thankfully acknowledge this great favour, so I would have you carefully labour to preserve it. You finde that you have Christ with your spirits, take heed you do not lose him. Thou wert better lose thy life, then lose the speciall presence of Christ with thy spirit. 'Tis a prime & principall blessing, as thou hast heard; a blessing of more worth then this world; nay of more worth then thy soule, which Christ values above the world. Now choice things, we are usually very carefull of, and keepe them choicely. Christ totally (I know) can no man lose, which hath him after a speciall manner, present with his spirit: but according to some prime and principall operations, he may: according to others, very far, though not totally. A man may lose the presence of Christ with his spirit totally, as a Comforter. *The Comforter, which should relieve my soule is far from me*, saith *Ieremiah*, in the person of the afflicted Church, 'Tis probable enough, that *Davids* spirit, was thus stript of Christ,

Lam. 1. 16.

Christ, by his dolorous complaints, which frequently we reade of. *Is his mercy cleane gone for ever: doth his promise faile for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?* Psal. 77. 7, 8, 9. *Will the Lord cast off for ever? and will he be favourable no more?* Some carriages in Christians towards Christ, make Christ totally alter his carriage towards them; though for his promise sake, he will never totally remove himselfe from them.

As when Christians do not keep their watch strictly against sinne, in all the occasions of it; then Christ instead of being a Comforter, becomes a convincer; and instead of speaking sweet things, he speaks very bitter unto the soule. This was the case of *David* and *Peter*. Or when Christians are careless, and sluggish, to maintaine and encrease their sweet communion with Christ; unyeelding to the sweet motions of the spirit of Christ, and turning oft times the deafe eare, against the still voice behind them, which saith,

this

this is the way, walke in it. Then Christ drawes a curtaine betweene the spirit of man, and himselfe, and leaves the spirit of man in the dark, and full of feares. This is notably illustrated, by that language of the Spouse, *It is the voyce of my beloved that knocketh, saying, open to me, my Sister, my Love, my Dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.* The Church was convinced of this, that it was her beloved, seeking neerer communion with her, and yet observe how she replyes. *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them? I opened to my beloved, but my beloved had withdrawn himself and was gone; my soule failed when he spake; I sought him, but I could not finde him: I called him, but he gave me no answer.* You that finde the presence of Christ with your spirits, as a Comforter, make Christian use of what I have said, that you may still enjoy so great a mercy. And if you lose the Lord Cant. 5.

Iesus Christ, as a Comforter to your spirits, miserable comforters will all other things prove unto you. You will mourne, and none will be able to comfort you, if Christ as a Comforter forsake your spirits.

Secondly, as a leader, a man may very farre lose the communion of Christ with his spirit. As if a Christian take liberty to sin against that light, which Christ hath set up in his spirit; this will make Christ first or last (if not timely lookt unto) leave a man to his owne understanding, to steare his course; and then will such a man declare himselfe quickly, to be a foole, and a beast, in many points, as *David* saith. Have you not seene Christians of great light, erre in judgment, and erre in practise? Whence comes this weaknesse, but from hence, that Christ as a leader stands aloofe from their spirits? which is a plain demonstration that a man may lose the presence of Christ with his spirit, as a leader. *David* (I beleeve) found the truth of this, as well as of the former, by wo-

wofull experience. A man may collect ſo much cleerely, from his own words. *Caſt me not away from thy preſence, and take not thy holy ſpirit from me.* The Spirit of God is therfore called by *David* a *holy* Spirit, becauſe holy in himſelfe (the Spirit of the holy God, as he ſaid to *Daniel*) but principally here, as I conceive, *Ab officio:* becauſe the worker of holineſſe in us, *David* doubtleſſe by his fall, found an exceeding weakneſſe in his Spirit, unto all good, over what formerly he did; and a ſtrong propenſity againe to erre; as every act of ſin leaves ſeed and ſpawn upon the ſpirit, to bring forth more, to cover the firſt, or to commit the like againe. But more then all this, he found Chriſt to ſtand aloofe from his ſpirit; not exerciſing that ſpeciall dominion in his ſpirit, as before, for the ſubduing of luſt, and ſuggeſting of holy motions and deſires, but leaving him as it were to himſelfe, as one with whom he would have no more to do. And therefore doth *David* ſo Pſal. 51. 11.

dolefully complaine, *Cast me not away from thy presence, and take not thy [holy] Spirit from me:* you therfore which finde Christ with your spirits, as a tender leader, take heed of sinning against any part of that light, which he sets up in your understandings, or against any motions of his spirit, which he suggests unto you; lest he leave you to your own light, & to your own strength, and then will you run from lesse sins to greater, from one sin to another, like *David* and *Peter*, to the scandalizing of the Gospell, and the desperate wounding of your own soules.

The third and last thing that I would commend unto you, by way of counsell, is this, labour to augment this great favour. You finde Christ with your spirits, labour industriously, to have Christ more and more with your spirits. 'Tis a prime and principall blessing, as you have heard, to have Christ with your spirits; therefore labour to get as much of this favour and happinesse as possibly you can. Thou hast Christ with

with thy ſpirit as a teacher; why thou maiſt have him yet more intimate with thee, and open unto thee, in imparting divine myſteries, if thou *follow on to know*, as the Prophet ſpeaks, if thou humbly forget, and look over all thou haſt, and preſſe hard after more: the things thou knoweſt not, Chriſt will teach thy ſpirit, morning by morning, as by the learned. Chriſt hath taught thy ſpirit many truths; why, he will *leade thy ſpirit into all truth*, if thou urge his promiſe and beleeve. He will *fill thee with the knowledge of his will in all wiſdome and ſpirituall underſtanding*, If thou pray for it as *Paul* did for the *Coloſſians*.

Thou findeſt Chriſt with thy ſpirit as a Comforter; why thou maiſt have yet much more conſolation from him, if thou ſtudy to be more pliable to him. Thou haſt Chriſt diſtilling drops of conſolation into thy ſpirit, now & then; why thou maiſt have Chriſt powring in flagons of love into thy ſoule, filling thee with joy unſpeakable and full of glory, if thou bring thy ſpirit to be more lowly and meek; for ſuch finde moſt *reſt to their ſoules*: if thou carefully keep *comming to Chriſt ſtill* in every preſſure of ſpirit; for ſuch finde moſt *eaſe*: that is renewing faith ſtill, as thou reneweſt thy ſinnes.

Thou findeſt Chriſt with thy ſpirit, as a quickner and ſtrengthner to duty; why thou maiſt find

him yet more mighty with thy ſpirit this way, if thou powre out thy ſpirit often with *David* for quickning grace; and if thou more deny thine own ſtrength, and caſt thy ſelfe more upon his. Could we but attain *Pauls* height in ſelf-denyall, to be nothing in our ſelves (*though I am nothing*, ſaith he) we ſhould finde Chriſt glorioufly preſent ſtill with our ſpirits, and be more conſtant in zeale and ſtrength to every good work, then we are. I conclude this thus, be ſo tractable to Chriſt, that thou maiſt with *Mary*, win upon Chriſt ſtill; and thinke that thou canſt never be neere enough to him, nor intimate enough with him; and this is the ready way, to have a heaven upon earth: for the more we get Chriſt to be with our ſpirits, the more truly may we be ſaid to be in Heaven.

The laſt thing that I have to ſay to you, that find Chriſt with your ſpirits, is matter of conſolation. Here is comfort for you againſt famine. When thy body wants food, Chriſt that is with thy ſpirit, will give that meat to eat, which the world knows not off; ſo that when others repine, and *curſe God and their King* in their extremity, as the Prophet ſpeaks; thou ſhalt be patient in prayer to him, who can command Ravens to bring thee bread and fleſh to feed on; and will, rather then thou ſhalt ſtarve, if thy life may be more to his glory, then thy death.

Here's

Here's comfort for you againſt the ſword. In the midſt of all troubles and fears, Chriſt that is with thy ſpirit will beare thee up admirably. What is the face of an enemy to terrifie, if Chriſt be with thy ſpirit. What is the ſpoiling of thy goods? nay what is the ſpoiling of thy body? if Chriſt be with thy ſoule. A Mountaine of miſery, is but as a Mole-hill, if Chriſt ſupport the ſpirit. To think of the Sword in a naked reference to fleſh and blood, and ſo nothing is more terrible: but let us that feare the Lord think of it, in reference to Chriſt that is with our ſpirits, and then we ſhall not be troubled, though we heare of wars and rumours of wars, no more then at the rumours of any other calamity.

Here is comfort for you againſt the Plague, which is here and there ſcattered in the Kingdome. What is any diſeaſe to the body, if Chriſt be with thy ſoul? As the outward man decayeth, the inward man ſhall be renewed daily, becauſe Chriſt is with thy ſpirit. When thy body is full of pain, thy ſoule ſhall be full of comfort, becauſe Chriſt is with thy ſpirit. When thy body is ſealed with ſpots for death, thy ſoule ſhall be ſealed with the Holy Ghoſt unto eternall life, becauſe Chriſt is with thy ſpirit. The plague of the body is nothing, if this plague of plagues be not upon the ſpirit, to wit, deſtitute of Chriſt.

Here is comfort for you againſt perſecution. When men frowne upon thee without, Chriſt will ſmile upon thy ſpirit within: when men lade thy outward man with reproaches, Chriſt will fill thy inward man with comforts: when men ſhut up thy body from the communion of Saints, Chriſt will give thy ſpirit a large freedome of communion with himſelfe.

ſelfe. When men ſtrike thy body, Chriſt will ſtroke thy ſoule: when men kill thy body, Chriſt will ſave thy ſoule. In a word, as the afflictions of Chriſt abound in thy body, ſo the conſolations of Chriſt ſhall abound in thy ſoule, becauſe Chriſt is with thy ſpirit. Name any miſery that is incident to man, and here's comfort to be ſuckt out of this point, to oppoſe unto it. Finally in life, in death, and eternally after death, Chriſt that is with thy ſpirit will be gaine unto thee. Thy life he will make comfortable; thy death hopefull; and thy being after death eternally joyfull. Wherefore I will conclude my Sermon for the good of you, as S. *Paul* doth his Epiſtle for the good of *Timothy*, *The Lord Ieſus Chriſt be with your ſpirits.*

Trinuni Deo gloria.

FINIS.

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selfe. When men strike thy body, Christ will stroke thy soule: when men kill thy body, Christ will save thy soule. In a word, as the afflictions of Christ abound in thy body, so the consolations of Christ shall abound in thy soule, because Christ is with thy spirit. Name any misery that is incident to man, and here's comfort to be suckt out of this point, to oppose unto it. Finally in life, in death, and eternally after death, Christ that is with thy spirit will be gaine unto thee. Thy life he will make comfortable; thy death hopefull; and thy being after death eternally joyfull. Wherefore I will conclude my Sermon for the good of you, as S. *Paul* doth his Epistle for the good of *Timothy*, *The Lord Iesus Christ be with your spirits.*

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